

BEATI PACIFICI:  
A DIVINE  
POEM.

WRITTEN  
TO THE KINGS  
MOST EXCELLENT  
MAIESTIE.

---

*By Sir IOHN STRADLING,  
Knight and Baronet.*

---

Perused by his Maieſty, and printed  
by Authority.

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SEVENTH PAPER

# A DIVINE

AND  
KING

OF THE  
UNION

OF THE  
NATIONS

OF THE  
EARTH

OF THE  
HEAVENS

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C



TO THE SACRED  
MAIESTIE OF MY  
DREAD SOVERAIGNE  
Lord the King.

**T**hese Verses present in your Royall view,  
Presumed not to presse into this roome:  
But brought as prisoners to receiue from you,  
Of Death, or Life, as likes you best, the doome.  
Thus th' Author and his rimes both prostrate lie,  
And as your Highnesse saies, say they, and I.

Your Maiesties most humble and  
faithfull Subiect and Seruant :

IOHN STRADLYNG.



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So  
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## BEATI PACIFICI

1

**T**He Song of *Peace* it is a copious theame,  
Whereon a Poet learned, and at leisure,  
Of royall paper well might fill a reame,  
And do it without labour at his pleasure.  
I haue nor learning, neither Poets skill,  
Yet out of zeale will vtter my good will.

*Peace, a copious Theame.*

2

The God of peace (There to begin it's best)  
So guide aright my slender oaten quill;  
That what I write, the greatest and the least,  
May take it well, as I intend none ill.  
My theame is *Peace*, and *Peace* is my desire,  
Else would my rimes were flaming in the fire.

3

*Peace* may be vnderstood more waies then one,  
The word is full of ambiguitie:  
And yet in each sence good: ere I haue done,  
That shall appeare to euery pearcing eye.  
Marke all the branches springing from this root,  
You'l grant my words, and somewhat more to boot.

*Peace, a word Ambiguous.*

4

At Christ the Sonne of God his happy birth,  
It is recorded in the sacred story:  
A Quire of Angels sang with heauenly mirth,  
*Peace* be on earth, and vnto God be glory.  
If peace of blessed Angels be the song,  
The note of discord doth to diuels belong.

*Luke 2. 13.*

*Peace, the Song of Angels.*

So

5

So sweet a Song was neuer heard before,  
 No Chanters such in no Cathedral Quire:  
 Some thousands were of Quiristers and more,  
 Their theame was *Peace*, there could not be a higher.  
 If ye aske, Where was pen'd this blessed Dittie?  
 In new *Ierusalem* that holy Cittie.

6

Three parts were of that Song, Gods glory first:  
 Next, *Peace* on earth: Then, Vnto men good will:  
 I hold them of all other people worst,  
 That seuer these through hate, or lacke of skill.  
*Peace* and good will among the folke of Christ,  
 Redoundeth to the glory of the High't.

7

In elder Writ, though God be named oft  
 The Lord of Hosts, none can be so but he,  
 For cause he brings the greatest Kings to nought,  
 And where he pleaseth doth giue victorie:  
 Yet in the new (as I can call to minde)  
 That title seild, or neuer doe I finde.

8

His pow'r and might is as it was before,  
 All Lords on earth to him are but as Flies:  
 And yet it seemes it was his pleasure more,  
 Since Christ came downe, to set before our eyes  
 His mercy shadow'd from his Maiestie,  
 So yeelding comfort t'our mortalitie.

8

1. Thes. 5. 23.  
 Phil. 4. 7.

*The God of Peace*, by this name is he knowne,  
 His *Peace* all vnderstanding doth surmount:  
 Then those whom he vouchsafeth for his owne,  
 If they to dwell with him doe make account,  
 Must liue in *Peace*, and perfect Vnity:  
 Else if they say th'are his, I'le sweare, they lye.

1. John 4. 10.

*Peace*

10

Peace, Loue and Concord, Christian badges be,  
 By them are Christs disciples knowne from others :  
 But such as liue voyd of all charitie,  
 Are not his seruants, much lesse then his brothers :  
 They to another master doe retaine,  
 And he must pay them wages for their paine.

Peace the  
 badge of Chri-  
 stians.  
 1. Iohn 2.  
 and 3. 10.

11

Sweet is the name of *Peace*, but sweeter farre  
 The thing it selfe, experience prooues it true :  
 An Adage old doth tell me, Sweet is Warre.  
 To whom ? To him that Warre yet neuer knew.  
 If any list to try before he trust,  
 Such will approoue my saying true and iust.

*Dulce bellum  
 inexperto.*

12

If men did vnderstand what ioy of heart,  
 What inward comfort to a soule distressed,  
 What ease of griefe, and what release from smart  
 Gods peace doth bring, and how it makes men blest ;  
 They would sell all they haue to get that treasure,  
 Placing therein their only ioy and pleasure.

13

Of *Peace* God is the Author and the giuer,  
 A King so great and bountifull, as he  
 Bestowes not trifles on his true beleeuers :  
 Then *Peace*, Gods gift, must needs a good one be.  
 All Monarchs vpon earth, though ioyn'd in one,  
 May not compare their gifts with his alone.

1. Ioh 3.

Peace is Gods  
 gift.

14

Christ whē he came brought peace, & whē he parted,  
 Left that behind to his Disciples deere :  
 Their doctrine, vnto those whom they conuerted,  
 Was full of peace : And whil'ft they liued heere,  
 They taught vs still to pray, *Da pacem nobis*,  
 As Christ at parting sayd to them, *Pax vobis*.

Ioh. 6. 33.  
 Ioh. 14. 27.

Christ left  
 Peace. His  
 Disciples  
 taught Peace.

B

Christ

15

*Ephes. 2. 14.*  
*Christ is our*  
*peace.*

Christ is our *Peace*, what can be spoke more full,  
 In praise of that which needs none other glossing?  
 Yet are our wits, in things diuine, so dull,  
 As rather leane on humane sense reposing,  
 Then on the truth : whereon he that doth rest,  
 (Say worldlings what they list) is surely blest.

16

*Peace, all*  
 *blessings.*

*Gen. 43. 23.*  
*1 Sam. 25. 6.*

Well spake the Hebrewes, when they wished good  
 Vnto their neighbour whom they passed by :  
*Peace be to thee*, which rightly vnderstood,  
 Implies all blisse, and all felicity.

That Sacred tongue in briebe expresseth to vs,  
 What good *Peace* (if we it imbrace) will doe vs.

17

*Psal. 37. 11.*  
*and 37.*

Men of meeke spirit shall the Land possess,  
*Peace* in abundance shall refresh their hearts :  
 Of innocence and perfect vprightnesse,  
*Peace* is the end : (good pay for high deserts.)

The hauty-hearted, wicked, and vniust,  
 Some other thing for hire, expect they must.

18

*Gen. 4.*

Tell, Who began to breake the sacred band  
 Of blessed *Peace*, wherein man liu'd at first?  
 Was't not that *Cain* who lifted vp his hand,  
 And with a murthrous mind (O wretch accurst)  
 Brake peace, and foully slue his onely brother,  
 Though they had both one father, & one mother?

19

*Cain the first*  
*Peace-brea-*  
*ker.*

This was the first of men that so transgressed,  
 Yet long before the diuell led the dance :  
 When *Adam* and his wife stood in state blessed  
 In Paradise : it fell not out by chance,  
 But by suggestion of the wicked fiend,  
 That man made God his foe, which was his friend.

The

20

The diuell was a make-bate, and man-slayer  
 From the beginning, so continues still :  
 All that be such, must vnto him repaire,  
 Where they shall finde of brawles and stirs their fill.

Iohn 8. 44.

Let them not looke for *Peace*, ther's none in hell,  
 „ Nay hel's on earth, wheras *Peace* doth not dwell.

21

(leth,

„ In heauen is *Peace*, earth's heauē where peace dwell-  
 A man within himselfe may be at bate :

The *Peace of Conscience* all peace else excelleth,  
 What so disquiets that, well maist thou hate.

*Peace of Con-  
 science.  
 Rom. 9. 1.*

(vs

This, both with God, and with our selues doth set  
 At perfect rest, and then can nothing fret vs.

22

O what a hell is't in a countrey Cot,  
 Where dwels not *Peace*, but harsh debate and strife:  
 All plenties there, they are not worth a groat,  
 Iarres being only 'twixt the man and wife :

*Peace in a  
 House.*

If they alone doe loue, and liue as friends,  
 For all defects besides, that makes amends.

23

Children th'example of their parents follow,  
 Good seruants doe their masters imitate :  
 Ther's none (but if he haue his heart all hollow)  
 That ioyes not in beholding such a state.

Such is the power of gracious vnity,  
 Makes earthly men, as heauenly Angels be.

24

Proceed yet further to a stately towne,  
 Where *Peace* & concord swayes 'mongst all degrees,  
 Riches and plenty doe their labours crowne,  
 They liue together like a swarme of Bees.

*Peace in a  
 Towne.*

Both great and small bring honey to the hiue,  
 A drone is he that knowes not there to thriue.

B 2

Of

25

Peace in a  
Kingdome.

Of Kingdomes and of Empires large and great,  
Like may be said and more, if it were need :  
„Tis *Peace* that doth adorne a Princes seat,  
„Making it glorious like Gods throne in deed.  
„As Kings are Gods Lieutenants, so should shine  
„Their thrones, in sort resembling the diuine.

26

No Peace-  
breach in  
Heauen.

In heauens kingdome there is no contending,  
Those subiects know, and doe their duties right :  
All is so well, that there needs no amending,  
There God and King is euer in their sight.

*Psalms*. 16.

That's not for terror, but t'increase their blisse,  
For in his presence all contentment is.

27

Since the fall  
of Lucifer.  
*Reuel*. 7.

Once yet, about there was a foule rebelling,  
When factious troupes of Angell-mutiniers,  
Ioyn'd with great *Lucifer* in damn'd pride swelling,  
Were tumbled downe as vilde conspiraters,  
From highest Heauen, into that burning lake,  
Which once to thinke on, any heart would quake.

28

But since that time, there neuer chanced more  
The least disorder : neuer will againe :  
Those Angels that were true to God before,  
Had this free charter, That whil'st he did raigne,  
(Which is for aye) they neuer should decline,  
Not the least iot from his good will diuine.

29

And so they liue in *Peace*, (there needs be spoken  
No more) that is, in a most blessed state ;  
Such peace as henceforth neuer can be broken,  
Such loue, as neuer can giue way to hate.

With Psalms, and hymnes, and heauenly melodie,  
Yeelding laud to the glorious *Trinitie*.

Suppose

30

Suppose there might be found but one great towne,  
 Or one small kingdome in this Vniuerſe;  
 Where ſome reſemblance of the ſtate laid downe,  
 Were well obſeru'd: who would not there conuerſe,  
 Wiſhing himſelfe a member to that head,  
 Which with ſuch peace the body governed?

31

Bleſt were that people, bleſſed were that King,  
 As bleſt as on this center men may be:  
 All freely thither would their tributes bring,  
 And count that ſeruiſe greateſt Libertie,  
 To liue in Peace, life, lands and goods ſecure:  
 What man but ſuch a ſeruiſe would endure?

32

Such kingdomes hardly can be found on earth,  
 Ambition ſwaies too much amongſt men of State;  
 Of Peacefull Princes, there is ſo great dearth,  
 For One I know, I cannot finde a mate:  
 That One muſt be the *Phanix* of this age;  
 To him the *Muſes* ſlie for Patronage.

33

Or nothing or enough before is writ,  
 To giue content vnto each man of reaſon:  
 Yet ſome there be, to ſhew their ſtraine of wit,  
 Will haue their ſpoke, be't ne're ſo out of ſeaſon.  
 I partly gueſſe what they meane to obieſt,  
 Their ſhafts once ſhot, ſhall on themſelues reflect.

34

They'le ſay, What tell you vs a tale of Peace?  
 You are a Clerke (it ſeemes) bound to your booke:  
 Goe ſit you downe, command your Muſe to ceaſe,  
 And now a while vpon thoſe triumphes looke,  
 Of Kings and Keiſars, which doe eternize  
 Their names, and raiſe them vp aboue the ſkies,

Obiection.

The fame of  
great warri-  
ours.

35  
Th'Assyrian Monarch hight *Nebuchadnezzar*,  
That famous Greekeish King, surnamed Great :  
Romes worthy warriour, stout *Julius Cesar*,  
And he that made proud *Baiazet* to eate  
Crumbs at his feet : Neuer were men so high  
Plac't in Fames chaire, crown'd with eternity.

36  
That Carthaginean Chiefetaine, *Hannibal*,  
(A better souldier neuer liu'd before him)  
Which wel-neere brought great Rome vnto her fall:  
And famous *Scipio* that ouer-bore him.  
What say you of these Nobles, and their deeds ?  
It ioyes his heart that onely of them reeds.

37  
A thousand Worthies else, as well as these,  
Recorded are in Writers old and new :  
Who following warres, regarded not their ease,  
But ouer Hills, through Woods, and Riuers drew  
Millions of men, to seeke out vnknowne Lands,  
And reare them Trophies with victorious hands.

38  
All these by warres great victories obtained,  
Slue mighty Kings, and took their Crownes of gold:  
O're-ran whole Countries where they after rained,  
And waxing powerfull, did euen what they would.  
Both life and death lay in their conquering hands,  
The world was all subiect to their commands.

39  
These honours got they, not by sitting still,  
And hearing Schoole-men prate of Sophistry :  
They scorn'd to scribble paper with a quill,  
Or beat their braines about Philosophy.  
Their ioy was in their Armour and their Swords,  
Their exercise was sturdy blowes, not words.

Who

40

Who euer liu'd on earth with such delight,  
 As did those Worthies, and their valiant bands?  
 They got them glorious names with honours bright,  
 Riches and pleasures, houses, wiues, and lands.  
 They could not lacke: for all the world was theirs,  
 And when they dyed, left it to their heires.

41

Well spoke, and like a man at Armes indeed,  
 You can (it seemes) get Kingdomes in a trice:  
 He wins that hath so sure a card at need,  
 Yet hazzards all, that trusts to cards or dice:  
 „ Sure play is best, so say old gamsters oft:  
 „ The Mault is sweetest when the fire burnes soft.

The Obiection  
 answered.

42

Strange is it to behold the vulgar sort,  
 And some of better ranke, borne with the tide  
 Into this gaping gulfe: Nay, it's a sport,  
 To see them tickled with a foolish pride  
 Of others Acts: They, only full of words,  
 When most of the scarce euer drew their swords.

43

What got those great ones by their feats of warre?  
 How long inioy'd they their felicity?  
 Did not swift downe-falles all their triumphs marre?  
 And leaue iust nought to their Posterity?  
 Some liu'd and dy'd exil'd; Some had their ends  
 By violence, as they had vs'd their friends.

The miserable  
 ends of great  
 warriors.

44

He that vpon a Stage should once behold  
 Those gallant fellowes in their iollity,  
 Seeing them looke vp big, all clad in gold,  
 Attended on with braue Nobility,  
 Would thinke no men on earth so blest as they,  
 Nor that their limbs (like ours) were made of clay.

A comparison,  
 expressing  
 the instabillity  
 of mans  
 estate.

But

45

But shortly after in another Scene,  
At the Catastroph' of the Tragedie,  
Bereft of state, and rich attendance cleane,  
Led to the whip, or else to Butcherie,  
Or drinking poyson, stab'd with knife, or sword,  
Might (enuyleffe) their late ioyes them affoord.

46

„ Ther's no assurance got by shedding bloud,  
„ No honour wonne by spoyle and robbérie :  
„ Those be the fruits of Warre, which like a floud  
„ Sweepes all away, and leaues but miserie.  
„ One of Gods rods it is to chastise sinners ;  
„ Strike where it will, shall neither side be winners.

1. Sam. 34.

47

Here am I ledde into a long digression,  
To free my Muse from idle opposition :  
Such Phantasies haue left so deepe impression  
In some mens braines, as scant the best Physicion  
Can purge the humor, or the men restore,  
Submitting their conceits to reasons lore.

48

A Caueat of  
the Author.

Mistake me not: I am no man of State,  
Nor diue I into hidden Mysteries  
Of Kings, or Common-weales: My country pate  
Had neuer practise in such secrecies.  
Nor am I so ill bred, but that I know,  
To beare me to the high, as to the low.

49

Kings haue  
Power to war.

To Kings and Princes sure it doth belong,  
By lawes of God, and man, and natures guiding,  
To keepe their Persons, Subiects, States from wrong,  
The care hereof is left to their prouiding.  
„ Faire meanes are best, try all such : if they misse,  
„ Then make no doubt, the sword as lawfull is.

Gods

50

"Gods Vice-royes (holy Writ hath made it known) *Rom. 13.*

"Beare not the sword in vaine; nor dull, as treene:

"Sometimes of force it must be naked showne,

"And vs'd to prooue how that the edge is keene.

"The tree that wil not bow, must needs be broke,

"Be it an Hazell, Shrub, or sturdy Oke.

51

A Poet speaking like a man of State,  
And in the greatest State that euer sway'd,  
When Rome no equall had with it to mate,  
Yet fearing grosse security, thus said:

A meane in  
peace.

"Roman, rule thou thy Realmes with Empire iust, *Virgil.*

"Be wise, too much on peace set not thy lust.

52

"Spare subiects, Rebels proud lay in the dust:

A golden rule the greatest Kings to guide:

Though loth they are, yet sometimes strike they must,  
To curbe iniustice, or to master pride.

*Basiliens Daron.  
lib. 3.*

"Wrongs to repell, but none to doe, is Princelike;

"A man may too long beare, as too soone strike.

53

It is their charge, and they are tyed to it  
By God, who sent them in his roome to sit:

He bids them strike sometimes, and they must doe it; *Rom. 13.*

They haue their warrant in the holy Writ.

"He doth the wrong (I heard mine elders say)

"Who hinders not wrong-doing when he may.

54

A holy King complain'd of his abode

'Mong men that loathed Peace euen in their hearts:

He spake to them of peace, like mind they show'd,

Yet meant not plainly, but vs'd cunning arts.

*Dissembling  
Peace-men.  
Psal. 120.*

For when of peace they openly did prattle,

Then vnder-hand prepared they for battle.

C

A

A warriour  
may be child  
of Peace.

55  
A man of warre, of Peace may be the child,  
If so he seeke and wish it from his heart;  
He may be stout, and yet he may be mild,  
On either Scene fitted to act his part.

"War being iust, and waged by constraint,  
"May well agree with any earthly Saint.

Isa. 2.  
Abraham.

56  
Old *Abraham* the friend of God: Though he  
Most faithfull were, and full of honesty:  
(That's no disparagement to his dignity)  
Yet stirred vp by former iniurie,

Gen. 14.

To rescue *Lot*, did foure Kings pursue,  
Their goods tooke, them, and all their people flue.

David.

57  
Holy King *David*, (none else will I name,  
I must be briefe, and shun prolixity)  
If euer victories did purchase fame,  
Neuer was King more glorious then he.

He vanquish't all; all that he sought, he wonne,  
And left it wholly to his Princely Sonne.

David forbid  
by God to  
build the  
Temple.

58  
He fought Gods battels, fought against Gods foes,  
Aduanced Truth, suppress'd Idolatry;  
By Gods appoyntment to the field he goes,  
Well so might he his quarrels iustifie.

"Few by such warrant can approoue their fights,  
"Yet all that bangle doe pretend like rights.

59  
What man would thinke so good a King, so iust,  
So prest to fight as he was by his God,  
Should be debarred of his holy lust:  
And when he wished, should be flat forbod  
To build Gods Temple, hauing so decreed;  
And gotten all things that thereto did need.

He

60

He was forbid : But well obserue the cause,  
 For that he in his time had shed much blood :  
 O this should make the greatest Monarches pause,  
 And well aduize, if so their cause be good,  
 Ere they set on their men of warre to kill,  
 Or mans blood, water-like, on earth to spill.

2. Chron. 22.  
 The cause  
 why, note.

61

This was indeed a mystery of State,  
 (If I mistake not) in Gods highest Court :  
 I could say somewhat, but I list not prate.  
 If Doctors teach aright, it doth import, (free,  
 " That men of Peace whose hands from blood are  
 " To build and rule Gods Church the fittest be.

62

Such was wise *Salomon*, the King of Peace,  
 By God appoynted to that worke so holy :  
 All warres in those times God did make to cease,  
 That to the building he might ply him soly.  
 All neighbour Kings and Princes him assisted,  
 And he had from them gifts, such as he listed.

*Salomon.*

2 Sam. 7.  
 Eccles. 47. 13.

63

The stones for that faire Temple had been squar'd,  
 And ready hewne, ere they were thither broug<sup>ht</sup> :  
 Of Hammer, Axe, or Iron tooles was heard  
 No noyse at all. Whereby w<sup>e</sup> are plainly taught,  
 " That in Gods House, the least harsh stirre, or iarre  
 " Doth hinder Pietie, and deuotion marre.

1. King. 6.

64

*Augustus Caesar* peaceably possessed  
 The Romane Empire, great as 'twas of old,  
 When as the Sonne of God, our Sauour blessed  
 Came downe, his sheepe to gather to his fold,  
 And to lay of his Church the sure foundation,  
 To be elected out of euery Nation.

*Aug. Caesar.*

C 2

Then

65

*Iſa. 51.  
A prophetic of  
the great peace  
at Chriſts  
birth.*

Then ſlept the Wolfe and gentle Lamb together,  
The Leopard fierce with the wanton Kid,  
The Lion with the harmeleſſe Oxe, yet neither  
(A matter ſtrange) leaſt hurt to other did.  
A little child might leade them in a ſtring,  
Such was the pleaſure of our heavenly King.

66

*The Temple  
and Church  
founded in  
peaceable  
times.*

Thus both the Temple and the Church were founded  
By men, and in the dayes of greateſt reſt:  
Not one Alarum in thoſe times was founded,  
With Peace the world, totally then was bleſt:  
Bleſt was that world, ſo mought this be agen;  
If Chriſtian Princes all would ſay, *Amen.*

67

*Tyranny a-  
gainſt the Pri-  
mitiue Church*

Long was it not, before that old Deceiuer,  
Which ſhifted *Adam* out of Paradife,  
Began to ſtirre. (Alas, he reſteth neuer  
From plotting miſchiefe!) Firſt he did deuife,  
And mooue the Kings of euery Heathen Nation,  
To pluck vp cleane this new-begun foundation.

68

With might & maine they ſtroue, & ſtrongly ſtrook,  
Thinking to raze this worke quite with the ground:  
They were deceiu'd, it ſtood vpon a rock;  
The more they beat, the faſter was it found.  
The Maſter-builder grounded it ſo ſure,  
As he would haue it euer to indure.

69

So went the building forwards and grew higher,  
Vntill the Tyrants all of them were waſted:  
Nor flouds, nor tempeſts, ſword, nor rage of fire  
Could hurt the houſe: The ſoon much people haſted  
To harbour there, and ſet their helping hands,  
It to enrich with treaſure, fields, and lands.

Great

70

Great grew this house, and great the family,  
 The like was neuer on the earth before :  
 One Father made all one fraternity,  
 One Law to all alike was, and no more :  
 One badge at entring in, like food, like hire,  
 They all meant, and did all one thing desire.

The growth of  
 the Church.

71

That old make-bate hereat his teeth did grinde,  
 Swelling with enuie till he neere was burst :  
 And where might faild, another way did finde  
 To execute his malice most accurst.

The diuell  
 plots against  
 the Church.

“When battery wil not serue, mines must be vsed;  
 This lesson to his scholers he infused,

72

To breake that bond of Peace, wherby those friends  
 Had been so linked one vnto the other,  
 That all did walke one way, aim'd at like ends,  
 Each tooke his fellow-seruant for his brother :  
 He rais'd a faction in the Family,  
 That greatly troubled their tranquillity.

73

Some Rulers of the house were first infected,  
 And sucked poyson from the Serpent fell :  
 An heedlesse rabble shortly were detected,  
 Misliking some thing, (what they knew not well)  
 The Founders Lawes and ordinances brake,  
 And turne-coates false, their Master did forsake.

Arch-hereticks.

74

Yet would they not the place abandon quite,  
 Nor yeeld to be discarded of their roomes :  
 Pretending still to haue as good a right  
 As any else : (Fie on them pelting groomes !)  
 The house by such was oftentimes disturbed,  
 New started vp still, as the old were curbed.

C 3.

My

75

My Muse doth scorne her verses so to wrong,  
Which she hath vow'd to pure Diuinity;  
As once to name those varlets in her song,  
Vnmeet for place in meere humanity:  
"A Renegado more should be detested,  
"Then Gentile, neuer in the Church inuested.

76

*Arrius.*

One must I name (though worst of all the rest)  
Foule *Arrius*, the diuels damned brat:  
Whose venome wrought from East vnto the West,  
None spred so farre, nor lasted like to that.  
And though it burst the guts of that vilde wretch,  
Yet did th' infection efts Boone further stretch.

77

*Mabomet.*

Th'old Serpents sweetest sonne, Arabian borne  
Of bastard seed, much like a filthy Spider:  
Suck't of those dregs ('mongst others) neer out-worne  
And spitting made it flye a great deale wider.  
His vermine fled the house, and it defied;  
All her lawes scorn'd, the founder flat denyed.

78

Others desir'd, though not deseru'd the name  
Of Brotherhood, in that society:  
These raue, and curse and ban, voyd of all shame,  
Delighting with extreme hostility  
To spoyle the *House*, break lawes, kill young & old,  
The *Founders* name to raze out, if they could.

79

Alas, too long that hell-hound, *Mahound* curst,  
Hath triumph'd in the ruines of Gods House:  
Hee's swolne vp big, (I hope ere long hee'le burst)  
Crept from a little hole much like a Mouse:  
Now Lion-like he raues, and spoyles the flocke  
Of Christ, and of his Person makes a mocke.

More

80

More shame it is to those that might redresse it,  
 Christ being one in might, and mercy still  
 Would surely helpe, if we fought to repress it :  
 But we each others blood had rather spill,  
 And be at deadly feud for little trifles ;  
 Nay, if I should say right, for very nises.

Quarrell a-  
 mong Christi-  
 ans, repre-  
 bended.

81

Trifles, most part, (my words may be maintained)  
 Compared with the grounds of Christian faith :  
 In speeches scandalous, and slanders fained,  
 Did not depraue what either party saith.  
 The most, each other doe not vnderstand ;  
 And some that doe, beare not an euen hand.

The grounds  
 of them grea-  
 ter in shew,  
 then in sub-  
 stance.

82

If learned men of temp'rate disposition,  
 Would reason mildly, rancour laid aside :  
 They might draw poynts of faith to composition :  
 But we are led with pre-conceit, or pride.  
 Some of vs call the rest Pelagians,  
 Who quit them backe with Solifidians.

83

A fault on both sides, as I doe conceiue: (heare  
 " Faire words (men say) makes friends. Ill must hee  
 " That euill speakes. Such railings vs bereaue  
 " Of charity : a vertue that doth beare (mend,  
 " With neighbours faults; and whom wee cannot  
 " Teacheth vs pray for them vnto the end.

84

I looke here to be tax't by some Diuine,  
 As though I tended to newtrality,  
 And care not on which side the Sunne doth shine,  
 So we may liue lul'd in security.

Preuention of  
 a scandall.

He doth me wrong if any shall so deeme me,  
 As I am knowne, so let my friends esteeme me.

I neuer

85

*Tamberlans*  
opinion of di-  
versity in  
Religion.

I neuer learnd of *Tamberlane* to hold,  
That God, being one, yet was content each Nation,  
So they liu'd well, might serue him as they would,  
This way, or that, after their Countrey fashion.  
My Muse will shortly make you know me better,  
Beleeue her, shee'l not falsifie one letter.

86

*Rev. 3.*

To be luke-warme, that is, nor hot, nor cold,  
Is surely naught. Such shall be spewed out :  
Yet of extremes, to say I am as bold,  
They both are bad, hereof no man makes doubt.  
"Excesse of cold, deuotion stupifies :  
"And too much heate, Loues gentle oyle vp dries.

87

*Precisians.*  
*Phineas.*  
*Numb. 25.*

Some of both sides precise, will here extoll  
The zeale of *Phineas*, in the Scripture praised :  
Th'example no man (doubtlesse) dare controll  
God for that act, the Actor highly raised.  
Who this example to me reades, or cites,  
I answere him, Here be no Moabites.

88

*The stick-ga-  
therer stoned.*

The man which on the Sabbath gath' red stickes,  
Was ston'd to death. This cannot be gain-said,  
The best of's all vse more vnlawfull trickes  
On that high Day. If so we should be paid,  
We would be milder to our Christian Brothers,  
And as we wish our selues, would doe to others.

89

One precedent, the precept iustifies,  
So is the Law taken in it's full vigour :  
Yet was not still the practice so precise,  
Nor hath been alwayes vsed with that rigour :  
Examples many might be cited heere,  
But that were needlesse, sith the case is cleere.

It

90

It grieues my heart (needs must I tell it out)  
To reade and heare the raylings of some hot-spurs,  
How shamelesly, among the simple rout,  
They bite their neighbours, much like Mastife Curs:  
Fie on the Heretike, one cries: Sayes t'other,  
Pox o'the Papist, though he were my brother.

Rayling a-  
mong Christi-  
ans taxed.

91

Yet most of these, if they were bid to tell  
The difference 'twixt Protestant and Papist:  
Could say but; T'one side, in the Church I dwell;  
T'other, with Pope to liue I haue no list:  
Whereas it's knowne, as well one side, as th'other,  
Call and esteeme the holy Church their mother.

92

Th' Apostles, and great *Athanasius* Creed,  
The *Pater-noster*, and Gods Precepts Ten,  
We all beleeue, as in the Church Clarks reade,  
And to each Article, we say, Amen.

Our concor-  
dance in the  
maine points,

The holy vndiuided Trinitie,  
We all adore in perfect vnitie.

93

Of Faith and Works, though Volumes large are pen'd  
On either side, full of distinctions subtill;  
Yet late great \* Doctors, so the matter mend,  
As neere they reconcile vs by their skill.

Faith and  
Works,

" 'Tis safest to doe well, yet claime no hire,

" But wauing *Merit*, *Mercy* to desire.

\* Propter in-  
certitudinem pro-  
priae iustitiae, &  
periculum inaniae  
gloriae, iustissimū  
est si lucium so-  
lam in sola Dei  
misericordia &  
benignitate re-  
ponere. Bellar.  
l. 3. de iustific.  
c. 7.

94

And so doe all, when they draw neere their end:  
The holiest man that in the Church doth dwell,  
What-euer doctrine earst he did defend,  
Will say at last: 'Tis comfort t'haue done well:

Yet our assurance is, that we relie

On him, who for vs on the Crosse did die.

D

The

The Sacra-  
ment.

95

The termes of *Trans* and *Con-substantiation*,  
In matter of the holy Sacrament :  
By Schoole-men stampd, to maintaine disputation,  
True Christian concord haue so rudely rent ;  
That Christ his coate is thereby all to torne,  
Which gloriously was wont his Spouse t' adorne.

96

What need ? Nay, who at first durst be so bold,  
To coyne words, by the Scriptures neuer taught,  
Nor in the Prime-Church, or by Doctors old  
Once spoken of ? Assuredly 'twas naught.  
This might suffice to say, and soundly thinke,  
That we Christs Body eate, and his Blood drinke.

Joh. 6.

97

So spake the *Truth* ; So speakes each true beleeuers,  
And so beleeuers he, else beleeuers in vaine :  
Yet must referre the maner to the Giuer,  
Whose power surpasseth depth of humane braine.  
“ Faith is the stronger, where no reason leadeth,  
“ But so beleeuers, because so written readeth.

Idolatry.

98

One maine point more of faith that I can see,  
Doth strongly hold the parties both asunder :  
That is, the foulest sinne, *Idolatry*,  
Which imputation one side goes vnder :  
A crime, so full of grosse impiety ;  
Men that know God, would not commit, say I.

99

I am not on that side, I doe confesse,  
( If siding may be nam'd with charity )  
Yet in this place, sure I can doe no lesse,  
Then purge their hearts from such impiety.  
I know so many good, deuout and pious ;  
I'me sure th'are not so sacrilegious.

Doubt-

100

Doubtlesse they doe the power Diuine adore,  
And know there is none other God but hee;  
His heavenly ayde they daily doe implore,  
And stick to him in their necessitie.

To Saints (it seemes) they attribute too much.  
Idolatry? I may not say 'tis such:

101

Not as learn'd men intend it. Be it so,  
That skilfull Doctours by strong inference,  
Doe vrg, that needs it must amount thereto,  
And that it can admit none other sense:

"What rightly they distinguish in their heart,

"No Doctor can make one by all his Art.

102

Yet sure those worships such resemblance haue,  
And the distinction 'twixt them is so nice;  
As neuer can the vulgar sort behaue  
Themselves vprightly: nay, all seeming-wise,  
Can hardly shun their Shipwrack on these shelues:  
God giue them grace to looke well to themselves.

103

Some differences yet there are beside,  
But not so much of Faith, as Policie:  
And those would neuer keepe vs off so wide,  
If we were well dispos'd to charity.

Smaller differences of State  
and Policie.

The Court, more then the Church of Rome doth  
That we doe not some other points beleue.

104

A word's enough: Shall men of Christians bore,  
And rightly in a Christian Church baptized,  
Holding those Creeds and points confes't before,  
By any Priest be Anathematized,

For not beleeuing iump as Schoole-men teach,  
Or 'cause in some slight points he makes a breach?

D 2

Those

105

Old damnable  
Heresies.

Those deuillish damned Heresies of old  
That did the Church disquiet in her prime :  
When, some Christs God-head ; some, his manhood,  
Were to deny: (A most detested crime: ) (bold  
Nor none such (thanks to God) with vs are found,  
We all doe stand vpon a better ground.

106

1. Cor. 3.

So many as of one foundation hold,  
And build thereon, though some lay on but wood ;  
Some hay, or stubble ; some againe, pure gold :  
These builders are not equall, yet all good.  
“ He cannot fall that on this Rocke doth bide ;  
“ He may be shaken, but he cannot slide.

107

To Princes  
and Prelates.

Ye Princes great, and Prelates reuerend,  
The chiefeft Pillars in the House of God :  
Beare with the weake, doe gently them amend,  
Be not too sharpe in striking with the rod.  
“ Though some excel, & some come short of others,  
“ That hinders not, but we may all call Brothers.

108

Wee are all  
Christians.

W<sup>e</sup> are Christians all, and glory in that Name,  
As did our Grandfires many hundred yeeres :  
Except some late ones (more they are to blame)  
Who rather would be called, *Iesus pheers*.  
“ Christs person to diuide, is worse, God wote,  
“ A great deale, then to rent his seamelesse coate.

109

1. Cor. 1. 12.

Can factions singularity be good ?  
Did Christ or his Apostles teach vs so :  
Such lessons yet I neuer vnderstood,  
And many learned Doctors tel me, No.  
“ Faith, Meekenesse, Loue, and true Humility,  
“ The surest markes of soundest Christians be.

I write

## 110

I write in zeale, but not in birternesse,  
As wishing peace and concord with my heart;  
If Church-men shew I erre in more or lesse,  
I shall be glad to learne, it is my part.

“ Force is no meane, mens consciences to win;  
“ Perswasion opens the doore that lets faith in.

## 111

Once more I'me bold t'addresse my speech to you,  
Princes and Prelates, ruling Church and State:  
O bid your priuate quarrells all adue,  
And cause your people bury all their hate.

Command and teach 'mong Brethren vnitie,  
That in one quarrell all may liue and die.

## 112

*Peace-makers*; blessed so ye shall be named,  
(And be indeed) Gods children to him deare:  
Like motiue can by no mans wit be framed  
As this; In Scripture 'tis a promise cleare,  
Doe you the deed, the promise hee'l fulfill,  
Who neuer brake his word, nor neuer will.

Mat. 5.  
*Peace-makers*  
blessed.

## 113

This *Peace* once settled (would mine eyes might see't) An Inuitation  
And discord, all deepe buried vnder ground: to a most holy  
We might intend a Quarrell farre more meet, warre against  
Where Victory should worthily be crown'd the Turke,  
With true Renowne, and Immortality;  
In such a Quarrell 'twere a ioy to die.

## 114

A holy Quarrell 'gainst Christs greatest Foe,  
Inuites vs all to hasten to the field:  
Into that Quarrell, he that would not goe  
In Armory, deserues not beare a shield:  
Nor to be ranged vnder Christ his Banner,  
Or stil'd his Souldier in any manner.

115

Heere let zeale  
sway.

Heere would I wish our zeale to burne as fire,  
And that no smoake the flame of it should smother :  
Let old incourage yong ; the aged Sire  
His lustie Sonne, and each good man his brother.  
Men would be had, & meanes. Who will not giue  
With a free heart, those Legions to relieue ?

116

I haue a' State, though small, of sonnes good store ;  
These would I tender at my Soueraignes feet ;  
Giue gladly after my degree, or more,  
Thoufands be sides, I'me sure would doe the like.

*James, Brittaines King, of Christian Faith Defender,*  
In Christ his cause, his vtmost aide would render.

117

So *Spaine* and *France*, and other Kings about,  
Princes and States holding Christen beliefe ;  
Would shew themselves as forward, ther's no doubt,  
The meanest (to his power) as the chiefe.  
And were not such a warre against the Turke,  
Of Christian vnity, a blessed worke ?

118

A blessed worke indeed, and better farre,  
Then be the workes wherein we stand ingaged :  
It seemes some aduerse Planet, or crosse Starre,  
The hearts and wits of Christians hath ingaged :  
Nay, of Gods Iustice, it doth all proceed.  
Who can auoyd the things he hath decreed ?

119

What's past cannot be holpen ; That's most sure,  
Th'euent doth shew, that God would haue it so :  
In future contingents we may procure  
Redresse, and shun some things would work our woe.

God worketh  
by his Instru-  
ments.

“ Though God doe all by his ore-ruling will,  
“ Yet we must moue and striue, and not sit still.

Who

120

Who knows his will, till things be come to passe?  
His working no way doth our wills inthrall:  
Though he be Author, yet we nathelasse  
Be instruments, and so doe worke withall.

"Most wondrous in his prouidence he is,  
"Against our wills, we ought accomplish his.

121

As when a Ship swift driuen by the winde,  
With full swolne sailes doth hasten to the East,  
A Ship-man (casting matters in his minde)  
Goes stalking on the decke towards the West:  
Anon perhaps he turnes, and walkes againe  
Slowly, that way the Ship doth driue amaine.

An apt simile.

122

Walke he which way he list, or talke, or sleepe,  
The Pilot close at helme his course holds on;  
The Ship skuds forward swiftly in the deepe,  
And so comes safely to the Port anon:  
The Master-Pilot he doth all he will,  
Yet worke the Saylor too, and sit not still.

123

Gods Iudgements, holy *Dauid* likeneth well  
To the great Deepe: An apt similitude.  
What man so rash, will take on him to tell  
The doings of the watrie multitude,  
In th' Oceans boundles bottome? Or what matter  
Lies vnderneath that deepest brinish water?

Gods Iudge-  
ments are  
deepe and vn-  
searchable.  
*Psal. 36.*

124

A foole, or mad man, well he might be thought,  
That would his knowledge vaunt of things so hid:  
More fooles that to belecue him would be brought:  
Yet farre more mad, who prate of things forbid,  
In Gods deepe secret prouidence Diuine,  
The search whereof, he wills vs to decline.

Reuealed

125

Deut. 29. 29.

Reuealed things, to vs and to our seed  
 Belong of right; so holy Writ doth teach:  
 In them must be our exercise indeed,  
 At vnreuealed things we may not reach.

"The Fly is burnt that flutters in the flame,

"And pride that soares too high, must fall with  
 (shame.

126

Pro. 25. 3.

An earthly King, if he be wise in heart,  
 Is deepe withall, not easie to be sounded:  
 For Regall ruling is no common Art,  
 Kings Counsels vpon secrecie are grounded.  
 Therein the King of Heauen they resemble,  
 That's to be wise (in truth) not to dissemble.

127

A comparifon.

The King of Kings, whose Wisdome farre excels  
 Mans wit and cunning, more by much, then all  
 The waters of the Sea, when most it swells,  
 One drop that from a deawie bunt doth fall:  
 He will not haue that Ashes, Earth, and Clay,  
 Should further search then he hath said we may.

128

His pleasure is to hold vs in suspence,  
 And make vs doubtfull rest 'twixt feare and hope:  
 That we may leane all on his prouidence,  
 Setting his will and pleasure for our scope.

Euils some-  
 times turne to  
 good: and on  
 the contrary.

"Some crosse befalls vs, tending to our good,

"Though not of vs (at first) so vnderstood.

129

Againe, on th'other side it may fall out,  
 That things esteem'd to be for our good hap:  
 Before some months or yeeres doe wheele about,  
 Bring on our pates an heauy after-clap.  
 "Abuse of good things makes them turne to euill,  
 "Through mans owne fault, & malice of the deuill.

Hamap

130

*Haman* growne great in fauour of the King,  
Bent to destroy the Iewes all in one day :  
Furnish't with power, and with the Royall ring,  
Set vp a gallowes for poore *Mordocay*.

Then were Gods people neere vnto confusion,  
Expecting of their liues a sad conclusion.

Examples.

*Haman.**Heb. 3. 10.*

131

But God the prayers of his seruants heard,  
And sent them succour in their greatest neede ;  
The honest Iewe to honour was prefer'd,

*Mordocay.*

*Haman* attending on his royall Steed,

Was forc't himselfe to ride that curtoll Iade,  
Which lately he for *Mordocay* had made.

132

The Princes seeking *Daniel* to entrap,  
When once they had him in the Lyons Denne :  
Thought themselues seated in good Fortunes lap,  
And next the King, to be the chiefest men.

*Daniel, and the**Princes.**chap. 6.*

" (So may it fare with men of like condition

" Who trouble States through enuie or ambition)

133

The Sinne of *Adam* brought on him and his  
Gods heauie curse, and lost him Paradise :  
Then was he cleane depriued of all blisse,  
And from true Iustice, subiect made to vice.

*Adam.*

As he had falne from God, the creatures all  
From their obeyfance due to him, did fall.

134

The Woman likewise Actor in the Crime,  
With paines in childbirth (heauie doome) was paid :  
Yet see how God vouchsaf't in after time,  
To haue that sharpe, with gentle sweets allayd.

*Ecc.*

That's made a meane to saue her soule from hell,  
So shee 'bide faithfull, struiuing to doe well.

*1. Tim. 2.*

E

The

135

The *Blessed Seede* was promis'd to restore,  
 What man by his owne wickednesse had lost :  
 Ten times more blest then *Adam* stood before,  
 Are Gods Elect: Though for a season tost  
 With furies on this Sea of Miseries :  
 Heau'ns ioyes excede far th'earthly Paradise.

136

*Babel.*  
*Gen. 11.*

Those foolish builders of the Babel Towre,  
 Amazed at their Speeches strange confusion,  
 Suppos'd the world t'haue ended in that howre,  
 Or that they were abus'd by some Illusion.  
 Awhiles they stood astonied at the matter,  
 Th'one mused much to heare the other chatter.

137

*Ad. 2.*

Had Bacchus Liquor bin as ripe that time  
 As when th' Apostles spake in wondrous sort :  
 Each would haue thought his mate full of new wine,  
 And of that change (at first) haue made a sport.  
 But when they found the vncouth alterations,  
 The sundry tongues, grew into sundry nations.

138

*Gen. 13.*

They parted friendly, not for lacke of ground,  
 As *Lot* and *Abraham* in some ages after :  
 But, for one kenned not the others sound,  
 Their talke would stir vp choller, or moue laughter.  
 A gentle way acquaintance old to seuer,  
 And closer knit like Languages together.

139

Belike those that were neereft ioyn'd in blood,  
 In speech were then diuided most asunder :  
 No Father his owne sonne there vnderstood,  
 No sister, brother. Greater was the wonder,  
 Fitter the worke : That so Affinitie  
 Might not meete with neere consanguinity.

Thus

140

Thus sooner was the World inhabited,  
In Regions more remote from Shinar plaine :  
Ther in the will of God accomplished,  
Albeit those People had another ayme.

Gen. 11. 8, 9.  
Urs. 4.

This Chaos-like confusion was meant,  
And turned to th' worlds greater ornament.

141

Had God beene pleas'd, a thousand waies beside,  
He could haue stop't the raising of that Steeple,  
He lack't not other meanes t' abate the pride,  
And dash the purpose of that braine-sicke People.

This lik't him best; To them it was a crosse.  
Though after-ages finde thereby no losse.

142

Bee't so, that th' Hebrew doth without compare,  
Exceed each other Language of mankind,  
As learned Clerks, noting the myst'ries rare,  
Doe cleerly proue to all that be not blind.

The Hebrew  
Tongue ex-  
celleth any  
one.

Yet for some purpose, other Tongues doe well :  
That, may one, but not ioyntly all, excell.

143

The sacred tongue for sacred vse was best,  
Fit to expresse the worlds strange Creation,  
Natures of plants, herbes, Angels, men, and beast,  
Sun, Moone, the Stars, world-dwellers propagation :

With such like matters in that Language pend,  
And so ('t may be) 'twas framed to that end.

144

Not, that it should promiscuously b' applyde  
To every science and humane profession;  
God (haply) other Language did prouide,  
Foreseeing man by his most vaine digression,  
From sacred stories would decline to fabling,  
He sent him tongues fit for such idle babbling.

E 2

In

145

In *Hebers* line the holy tongue and seed  
 Were solely settled; all the rest profane,  
 To Gods true seruice tooke but little heed, (vaine.  
 Their thoughts, their tongues, their studies all were  
 So whil'ft Gods Church was to one Natiō bound,  
 In other men, and tongues, small grace was found,

146

*Act. 10.*  
 All Nations  
 & al Tongues,  
 sanctified at  
 one time.

Till *Peter* by a vision taught vs cleere,  
 No Nation on the earth vncleane to call:  
 And that the holy Ghost vouchsaf't appeare  
 In clouen tongues, guiding th' Apostles all,  
 With Gentile-language, as with Hebrew speech,  
 The sacred myst'ries of Gods Word to teach.

147

Thinke, how those builders all amaz'd did stare,  
 When each heard other prate he knew not what:  
 Thinke likewise, how these last confounded were,  
 How wist they look't, how much they mus'd thereat,  
 To heare one mouth at once all tongues expresse:  
 Both sorts were like distracted, as I ghesse.

148

A miracle, the great'st for wonderment,  
 That after Christs Ascension hath been wrought:  
 It stricke the hearers with astonishment,  
 And to the Church store of beleeuers brought.  
 All Nations and all tongues were sanctified,  
 The curse of Babel-builders nullifide.

149

Since then, the Artes, the Sciences humane,  
 The workes of Poets, and Philosophers,  
 The learned writings of great Scribes profane,  
 Historians Greeke, and Latine Orators,  
 With all professors in humanity,  
 Are meet attendants on Diuinity.

What

150

What doth this world more grace and beautifie,  
Then change of fashions, multiplicitie  
Of Languages pleasing variety,  
Which sweetly seasons loath'd satiety?

In variety, is  
Beautie, and  
Delight,

"The man well skil'd in tongues of sundry lands,  
"High in esteem with Church & Statef-men stands.

151

That famous King of Pontus, *Mithridate*,  
Who ruled severall Nations twenty twaine:  
When they Embassies to him did relate,  
In their owne tongues could answer all againe.  
And was not this a greater grace, thinke ye,  
Then to haue knowne but's mothers A. B. C?

*Mithridates*  
spake 12. lan-  
guages.

152

Amongst the best Diuines that lately wrote,  
Esteemed by chiefe Church-men of our age:  
I haue not knowne one of more speciall note,  
Then he that deckt Gods Booke in euery Page,  
With seuen severall tongues; each yeelding light,  
The sacred sense (somewhere) to hit aright.

*Arias Monta-*  
*nus.*

153

Thus, sundry tongues and their interpretation,  
A speciall gift is of the holy Spirit:  
Th' Apostle notes it for a commendation,  
Thanks God, that he himselfe excelled in it.

1. Cor. 10. 12.

"Loe, God a curse can turne into a blessing,  
"For th' vse of men, his holy faith professing.

1 Cor. 14. 18.

154

This driues men more Gods wisdom to admire,  
And wonder at his forme of gouernment:  
Instructs vs, that we ought not once aspire  
To search, but waite vpon experiment.

Gods provi-  
dence won-  
derfull.

"The rarenesse of euentis falne out in fine,  
"Makes vs both feare, and loue the power Diuine.

E 3

The

155

The frequent, set, and ordinary sway  
Of things in nature strange and admirable :  
All deepe regard thereof driues cleane away,  
Onely (perhaps) we see them amiable.

"Hence *Providence* procures more admiration,  
"Then doth Gods wondrous work of the *Creation*.

156

Suns course and Moones; Seas ebbs & floods, though  
Yet obuious vnto all peoples eyes; (strange,  
Mooues vs much lesse, then doth the sudden change  
Of States or Kingdomes : When the low doth rise,  
The high falls downe, ere men can fully learne,  
Or causes whence it comes to passe, discern.

157

*Saul, Salomon,  
&c.*

To thinke of *Saul*, and royall *Salomon*,  
Great Kings, once highly seated in Gods fauour :  
So of *Nabuchodonosor* for one,  
And him, who hanging, turn'd vnto our Sauour.  
The different liues, and ends of these, and like,  
Into a strange amazement doth me strike.

158

Who sayes he is not heerewithall confounded,  
And beaten cleane from reasons fraile defence :  
I say, of flesh and blood hee's not compounded;  
Or if he be, hath lost all humane sense.

As well as others, one thing I can see,  
That is, in this point nothing doe I see.

159

O boundlesse, groundlesse, bottomlesse, broad Sea,  
Of Gods Almighty Wisedome, and Iudgements !  
Inscrutable, Ineffable they bee ;  
No forecast, what he hath decreed preuents.  
Blest be his Name, his will fulfilled bee ;  
So sing the Saints in heauen: so say wee.

Of

160

Of Kingdomes and of Empires, all that bee,  
 Or were, or shall be, God hath set them bounds :  
 The times likewise and seasons, none saue hee  
 Can let; but sometimes they must dance their rounds.  
 What need I cite examples ? euery child  
 Step't out of Grammar, store of such can yeeld.

The bounds of  
 all Kingdomes  
 set by God.

161

Who knowes the causes why God first did raise  
 That barbarous Tyrant to so huge a height :  
 As now the best part of our world he swayes,  
 And crushes all his neighbours with his waight ?  
 " With modestie to ghesse, is none offence ;  
 " And with mistakes herein, men may dispence.

162

Perhaps ( yet ) some fore-promise made of old  
 By God, to some of *Abrahams* by-borne sonnes,  
 Or Nephews ; ( to say sooth, I am not bold,  
 Yet this 'mong other ghesse's currant runnes )  
 Might be extended to these people fierce,  
 And giue the power through many lands to pierce.

Coniecturall  
 causes of the  
 Turks great-  
 nesse,

1.

163

Alb' it out of the Couenant they were throwne,  
 And to Gods people euer stood aduerse :  
 Yet that they should be Princes great, 'twas showne, *Gen. 16. 10.*  
 And that their Off-spring should grow numberlesse.  
 None vexed Israel more then such By-broods,  
 So these doe Christians in their angry moods.

164

What if God would, these people fierce and fell,  
 On wildest Mountaines of the world y bred,  
 Should be remoou'd in milder climes to dwell ;  
 That being there with gentler ayre long fed,  
 Their natiue fiercenesse might weare out in time,  
 And they grow milder in a milder clime !

2.

Or

165

- 3 Or graft vpon the stocks of ciuill plants,  
From them should some cuility deriue :  
4 Or 'mongst them dwelling, find out their own wants;  
And by example, or by Precept thriue.  
“ ( Of secrecies in Gods deepe prouidence,  
“ We ghesse, but not define, without offence.)

166

An apt com-  
rison.

So the good Husband-man from out his crops,  
Grubs vp some gribbles of a Crabfish kinde  
Set in his Orchard, there he proynes and lops,  
And fits them, as seemes best vnto his minde.  
From fruitlesse Shrubs, & stubbed Stocks, as these,  
They grow at length to pleasant fruitfull trees.

167

5.  
Sinnes of  
Christians.

What ere they were, or what so was the cause  
Of their great growth : (belike not one alone)  
I boldly say, and neither feare nor pause,  
The sinnes of Christians, without doubt was one.  
“ Contempt of God, neglecting of his Word,  
“ Weake faith, ill maners, still draw on the sword.

168

So far'd it alwayes with the stubborne Iewes,  
As we may see and reade in holy Writ :  
Therefore to vs it ought not seeme as newes,  
If for like sinnes, we with like rods be smit.  
“ God changeth not, his Iustice is the same,  
“ Lay not on him, but on our selues, the blame.

169

Lob 5. 17.

Yet as to them, so to vs hee's a Father;  
Though he correct, let vs obserue the end :  
“ We should not faint, but take it kindly rather;  
“ He beateth not to hurt vs, but to mend,  
“ Sometimes to try how we will take his rod,  
“ And cause vs flie to him, as to our God.

A Sca

170

A sea of matter swimmeth in my braine,  
Whereon once lanch'd I might saile so long,  
As hard it were by steering backe againe  
To reach the Harbour : Therefore lest my Song,  
Beyond my scope should to a volume rise,  
The summe of all in few words i'le comprise.

171

Of one cause lastly, and no more i'le write,  
(I hold it firmly next vnto my Creed)  
And if herein I hit the marke aright,  
I hope the better in my wish to speed:  
"Turks pow'r is rais'd so great, therby to make vs,  
"Vnto a Christian concord to betake vs.

6. The last  
cause by the  
Author con-  
jectured.

172

If brothers chance to fall at bare together,  
As in their choller oft times it doth hap :  
Though friends intreating can preuaile with neither,  
Till each on other hath bestow'd a rap :  
Yet if a stranger strike one, they'le soone gree,  
And both fall on that stranger lustily.

An apt simili-  
tude inducing  
to Christian  
vnity.

173

"This circumcised miscreant is he,  
That strikes and beates vs while we be at strife :  
Let vs like brothers, (as in Christ we be)  
Fall both vpon him, rid him of his life,  
Or send him packing ouer Hellespont,  
And thence pursue him vnto Acheront.

Incourage-  
ment against  
the Turke.

174

Ther's one lookes for him, and provides a chaire  
To set him in, it flameth all with fire :  
Of that vast kingdome he is like be heire ;  
There shall he haue what here he did desire.  
Strange griping torments, these were his delight :  
Cymmerian darknesse, as he hated light.

F

Topheth

150. 30.

175

Topheth of old was made for such as he,  
 Tyrants that hate Gods truth, and vex his Saints;  
 He cannot scape Gods iust severity,  
 That scornes the Orphans, and the Widowes plaints.  
 " Good Kings in heauē on highest thrones shal sit:  
 " Fell tyrants low't lye in the boundlesse pit.

176

Our Fathers rowz'd these Tigers from their dens,  
 And sought them out euen at Ierusalem:  
 We sit at home not much vnlike brood-hens,  
 And now are bearded at our dores by them.  
 " A little dog (men say) at his owne dore,  
 " Will bite a Mastiffe, though he dye therefore.

177

O how are we become degenerate!  
 Where is that ancient vertue of our Sires!  
 How can we suffer checks by such a mate!  
 Or let him in our houses kindle fires! (tow'rs:  
 " First quench at home, then set flames in their  
 " That is the safest way to secure ours.

178

I long to see this businesse set on foot,  
 And thinke each yeere till it begin, mispent:  
 Better it is the sooner we goe too't,  
 And giue him not long leisure to preuent.  
 " The matter once begun well, were halfe ended:  
 " Best shal they speed, that best with God are frien-  
 (ded.

179

My Genius tels me 'tis our Fathers will  
 It should be so, and so'twill be in fine:  
 Yet I confesse it goes beyond my skill,  
 Of times and seasons rightly to diuine.  
 " I wish, the child already borne should see it,  
 " And him vnborne, that will not say, So be it.

Pardon

180

Pardon my Muse for striking on this note,  
 She is so much delighted in the tune :  
 Nor pen, nor inke needs, she sings all by rote,  
 As merrily as any bird in Iune.

The Authour  
 craues pardon  
 for his zeale.

She may craue, leaue while she doth neither flatter,  
 Nor chide, but closely keepes her to the matter.

181

Once more I will be bold to speake a word  
 (I hope without offence) to my dread Lord;  
 Here is a cause wherein to draw your Sword,  
 Whereby your memory shall be deeply mor'd,  
 Bud and beare branches euer fresh and Greene,  
 Whil'st men on earth, or Stars in heauen been.

To the Kings  
 Maiesty.

182

I thinke I doe perswade not much awry,  
 Nor greatly straying from your Princely minde :  
 If so, then Iure the better hope haue I,  
 Acceptance of my zealous wish to finde.

"He that perswades a man to what he meant,  
 "May hope for his good will not to be shent.

183

Would other Kings and Princes bore like mind,  
 And were so forwards to this holy warre :  
 The cause should soone a glorious passage finde,  
 And not be check't by any priuate Larre.

I cleerly see, if you be not the meane,  
 For one whole age it must be dashed cleane.

184

A word to you, ye worthy men at Armes,  
 Commanders great, that Armies know to rule,  
 And other Chieftaines train'd off in Alarm's,  
 Bold in attempts, not vsed to recule :

Tomen at  
 Armes,

Shew readinesse vnto this sacred Battle,  
 Brandish your Swords, & let your Armour's rattle.

F 2

I am

I am perswaded, some such liue abroad  
 Among Christs people, like those worthy wights,  
*Huniades*, and *Scanderbeg* that rode  
 Attended on with many matchlesse Knights,  
 Ouer the neckes of *Mahometan* bands,  
 And slue whole hundreds with their proper hands

*Transiluanian* Long is't not when that *Transiluanian* Prince,  
*Sigismond*. Hight *Sigismond*, came little short of those :  
 And yet much later, euen scarce one yeere since,  
*Polandes*. The hardy *Polaiks* chast their doughty foes :  
 Making them glad, sit still and keepe their bounds,  
 E're whi'e inroching on their neighbors grounds

*Agria Battell*. At *Agria* the last great battell fought,  
*Ann. 1596*. Wherein the Turkish Monarch shew'd his head :  
 Our victors on base pillage turn'd their thought,  
 And gaue new heart to them who hartlesse fled,  
 Leauing their *Great Lord* neere captiuitie,  
 Onely our soule conetice made him scape free.

*Lepanto*. *Lepantoes* seruice may not be let slip,  
 Where *Iohn* of *Austrich* taught them to their cost,  
 That in Sea-fight, with Galley or with Ship,  
 The Christians their old courage had not lost.  
 There came no hundred thousand fresh supplies,  
 In such (I reade) their chiefest boldnesse lies.

*Greece*. Looke backe, obserue how first they entred *Greece*,  
 And wan that Countrey fairest vnder skie :  
 Brought in by some their neighbours for to fleece :  
 Which done, they skinned both sides easly.  
 Th'Imperiall City won through martiall might,  
 By *Mahomet*, great Souldier, doe him right.

190

No more such *Mahomet's* I hope they'l haue,  
 Their *Great Lords*, exercise of Armes neglect:  
 Their Ianifaries larger license craue;  
 By them both Lords, and Leaders oft are check't.

Tokens of the  
 Turkes de-  
 clining.

Good tokens that their State will grow no higher,  
 But that their vtter downefall drawes the nigher.

Verified by  
 their depoling  
 and murder-  
 ing *O/man* their  
 Late Empe-  
 rour.

191

Of Asiaticke warres ther's lesse account,  
 Their *Veni, Vidi, Vici*, fell out right:  
 Our Europeans those folke farre surmount,  
 In all respects, as best Historians write.

On Europes ayde he sets his chiefeft rest,  
 He may haue more elſewhere, but these are best.

192

What great atchieueméts haue they wrought of late, Hungary.  
 Since first they set their foot in Hungarie?  
 Exposed to them thorough priuate hate,  
 And kept by fraud, and Turkish trechery:  
 Protectors to defend an Infants right,  
 Brought in by guile, and holding fast by might.

193

There are they held at bay by handfuls small  
 Of Christian Princes, priuate quarrels plying:  
 They hold their ground (and that I thinke is all)  
 I trust it shewes their Empire lyes a dying;  
 Yet will not breath it's last without more helpe,  
 Ioyned all good men to strangle such a whelpe.

194

What may the power of Christian Kings vnited,  
 Princes and States (thinke ye) be able doe;  
 All to this sacred warre at once excited,  
 Imploring meekly Christ his aide thereto?  
 All's in Gods hand: But in mans iudgement sure,  
 They could not such assaylants long indure.

F 3

Their

195

Their numbers great should not be greatly feared,  
Too many may doe harme, like as too few :  
Forces enow of Christians will be reared,  
Men fit to doe, and not to make a shew.

Next vnder God, good leaders doe the deed ;  
Such, euer make good Souldiers at a need.

196

Their name is greater then their puissance,  
Yet this in no wise should be fondly slighted :  
" Counsell is it great actions doth aduance,  
" The best aduis'd, is commonly best righted.  
Plenty of both sorts Christian Countries yeeld,  
As well for Councell-tables, as for field.

197

Our cause  
is Gods.

Our cause is Gods, and will not want good-speed,  
Vnlesse we marre it by our owne defaults :  
We are assured of his helpe at need,  
If counsell guide : and if in all assaults  
" We courage haue, it boots not cry for ayd,  
" If we like cowards shrinke, or be dismayd.

198

*Ioshua.*

*Iosh. 1. 6, 7.*

At *Ioshuahs* entrance to the holy Land,  
Though God did promise to goe with him than ;  
Yet oft he laid vpon him this command,  
Be strong, haue courage, see thou play the man.  
He said not, Sit thou still, I will doe all :  
" We must lift vp our selues, else must we fall.

199

God is not pleased wonders still to show,  
Nor worke without fit meanes (take that for Gospel)  
Yet is it meet againe, all men should know  
Who tyes him to the meanes, doth not doe well.  
" The Kings high way is best for vs to keepe,  
" We may be drowned if we wade too deepe.

When

200

When *Moses* brought the people neere the Sea,  
And they shut in 'twixt it and Wildernesse,  
Pursu'd by *Pharo*: They began this plea,  
Why hast thou been to vs so mercilesse?

*Moses.**Exod. 14. 10.*

Better we had in Egypt dig'd our graues,  
Then in this Desart dye, or be made slaues.

201

Stand still (said he) feare not, but be ye bold,  
Your God himselfe anon will for you fight:  
You need doe nought, if ye your tongues can hold,  
The Lord on your behalfe, shall shew his might.

*Verf. 13. 14.*

So did he in the Churches Infancy,  
To shew his power, and faith beget thereby.

Miracles in  
the Churches  
Infancy.

102

This may not alwayes be. For were it so,  
Faith were a vertue of the lesse regard,  
Confirmed daily by new wonders mo:  
Such faith deserued but a poore reward.

They are not  
ordinary,  
and why.

"Then as for our parts, let vs doe our best,  
"And with good comfort leaue to God the rest.

203

Our warre with them I hold to be as iust,  
As that of *Abram*, when he rescu'd *Lot*:  
Robbed we are by them, and needs they must,  
Restore vs what they wrongfully haue got.

The iustnesse  
of this war.  
*Gen. 14.*

'Tis shame to let them hold that, and seeke more,  
'Twill not be well, vntill we cleere the skore.

204

Of Lands and Countries they haue dispossest vs,  
And tooke our goods away by violence:  
Our houses faire, where we were wont to rest vs,  
And Churches where we vs'd with reuerence  
To worship God: There do they serue the deuill,  
And their false prophet, author of this euill.

The

205

The bodies of our brothers, friends, and kinne,  
Vnder most seruile bondage they detaine:  
Their soules (alas) they drowne in deadly sinne,  
To seeke of them release, it is but vaine.

If all this cannot rowze vs out of sleepe,  
Let good men pray, and women fall to weepe.

206

"Prescription's no good warrant to doe wrong,  
"It rather makes the iniurie the worse:  
They haue vsurped Christ his rights too long,  
So they deserue of him the greater curse.

They must be scourged with his Rod: and we  
His instruments to execute, must be.

207

They haue already had on vs their fill,  
We take it as the guerdon of our sinne:  
God rais'd them vp his purpose to fulfill,  
When they haue done, I hope we shall begin.

We wish them good, for th'euils all they did vs,  
Because our Saviour in his Gospell bid vs.

Matth. 5.44

208

We wish their good, but they will not be taught,  
Like Adders deafe, they will not heare our charmes:  
To their owne good by force they must be brought,  
In stead of tongues, we must apply our Armes. (teach,  
"When arms shal cause thē yeeld, thē tongues may  
"The way wherby their soules shall heauen reach.

210

That worke becommeth Christian Kings indeed,  
And Christians all, if euer any other:  
Win more beleeuers to the Christen Creed,  
Make of a wretched Infidell, a Brother:

Inlarge Christs Kingdom, wicked liuers mending:  
Lift soules to heauen, late to hell-ward tending.

How

210

How many thousand Christian hearts will dance  
 Within their captiue bodies, when they heare  
 The holy Legions, ready to aduance,  
 And when it's surely bruted, they draw neere?  
 He knows, that long hath fettered laine in chaines,  
 And free'd doth walk, inlarged from those paines.

211

" There is no greater worke of Pietie,  
 " Wherein a Christian can his faith expresse,  
 " Then ridding Christians from captiuiy,  
 " And yeelding comfort to the comfortlesse.  
 Admit there were no motiue but this one,  
 It were enough to moue an heart of stone.

A worke of  
 Pietie.

212

But there be many more, that would require  
 A Volume, if they should be written all:  
 This onely is my scope and my desire,  
 To touch a few: thereby (perhaps) to call  
 Some man of deeper iudgement to goe on,  
 And finish that which I haue but begun.

213

Heere zeale (I see) transports me somewhat farre,  
 (I to those miscreants beare a Christian hate)  
 As when a Captaine, Victor in the warre,  
 Pursues in chase, the vanquish't to their gate.  
 I cannot leaue them, 'tis against my heart;  
 But wish them tam'd by might, or else by Art.

214

I doe behold, as plaine as in a Vision,  
 The progresse and euent of this great worke;  
 " Ther's nothing else but our vnkind diuision,  
 " That doth vphold the Empire of the Turke.  
 Breake off this prop, their Kingdomes you shal see,  
 'Mong Christian Princes soone diuided bee.

Our diuision  
 vpholds the  
 Turke.

G

Some

215

The Author  
prevents a  
cauill.

Some man (perhaps) will say, I doe but dreame,  
Or growing old, doe now begin to dote :  
What should I meane to handle such a theame ?  
Out of my Element, I speake at rote.

A Scholler neuer trained in the field,  
In such exploits can slender reasons yeeld.

216

True Sir, I neuer seru'd but in my Studie ;  
For acting much I haue no cause to boast :  
And yet I feele my braine nothing so muddie,  
But that I partly see who rules the roast :

The plots, the lets, the aymes at other ends,  
And so 'twill be till Christians all be friends.

217

Friends if we were, it might be made appeare,  
My speech bewrayes nor dreaming, neither dotage :  
Yet truely neuer was't my meaning heere  
Ought to prescribe, but onely to incourage.

This may be granted to a Christian Scholler,  
And put no man of State in any choller.

218

Peter the Her-  
mite,

That good old Hermite *Peter*, (whom I name  
For honours sake) by his strong perswasion,  
(Would I could doe the like) Authore became  
Of that most famous Christian inuasion ;  
When *Godfrey* marched to the Holy Land,  
And tooke it from the *Mahometans* hand.

219

Q. *Isabell* of  
Spaine.

Faire *Isabell*, that famous *Queene* of Spaine,  
In zeale to Christian Faith, and pure deuotion;  
When small appearance was of worldly gaine,  
At her owne charge imbrac't that happy motion,  
Which two wise *Salomons* before reiected.

K. *Henry* 7.  
K. *Ferdinand*.

Who knowes not what thereby hath bin effected :

Dame

220

Dame *Margaret*, for pious deeds renown'd,  
Great, by the greatnesse of her Royall Sonne :  
In Court, as glorious as a Princeesse crown'd,  
With Robes and Jewels shining like the Sunne ;  
Exceeded all that age in Piere,  
And zeale t'affurther Christianity.

*La. Margaret*  
Countesse of  
Richmond.

221

Loathing foule warres among the flocke of Christ:  
So those might be compos'd and quarrels ended :  
Her selfe (of subiects greatest and the high'st)  
Vow'd to leaue State ; yea, thus low she descended ;  
A Lawndresse for the Christian Campe to worke,  
And spare nor paines, nor cost against the Turke.

Expressed in an  
ancient Table  
at her Picture.

222

Example rare, exceeding imitation !  
Yet if chiefe Rulers in Christs Common-weale  
Did once begin ; a pious emulation  
Would soone produce a common Christian zeale.  
The hearts of many good men are inflam'd,  
To see that Monster ouercome and tam'd.

223

A Bishop great, and holy Martyr old,  
(I must esteeme him more then all know why)  
Of whom, a little *Modicum* I hold,  
As haue done diuers of mine Ancestry :  
Me thinks he bids me mind that holy place,  
Where some of them receiued Knightly grace.

*Cam. Brit.*  
*Gloucester.*

224

Thousands haue like encouragements, and more ;  
But some stand vp and make another motion :  
What shall we gaine ? And let vs heare wherefore  
We should ingage vs in this hor commotion  
We must be well maintained, well regarded,  
Well furnished, and lastly well rewarded.

*An obidition.*

225

Fauour of Kings and Princes, doth infuse  
 Into great Leaders, spirits to begin :  
 Honour attending, makes the Gentry choofe,  
 T'adventure liues, that they may Trophies win.  
 The Souldiers gape for gold and filuer store ;  
 So they haue that, most of them seeke no more.

226

Answer.

Heer's for you all (my friends) of every ranke,  
 Your Victories shall stretch beyond your scopes :  
 No man his lot shall draw out with a blanke,  
 You shall be lifed all about your hopes.  
 Fame, Honour, Riches, Countreys, Citties stately,  
 Shall all be yours, that were your foe-mens lately.

227

Siluer and gold, which they in rauenous sort,  
 Haue scrapt and hoorded vp for many a yeere,  
 Shall be dispers'd abroad to make you sport,  
 Your labours will returne you that good cheere.  
 In Armory, Shields shall ye all deferue,  
 If so the rules of Gentry you obserue.

228

Among the greatest you shall haue your share  
 In Townes, and Fields, you need not fall to bate :  
 Each one may take enough, and much to spare,  
 No good man shall haue cause t'enuie his mate.  
 " Ill borne and bred is he that cannot tell  
 " How t'hold himfelfe content when he is well.

229

Greece.

Glory of Countreys, *Greece*, Europes faire Garden,  
 And that renowned Scate of *Constantine* :  
 There to be seated, were a Souldiers guerdon,  
 And to beare rule, meet for a Royall Line.  
 Pittie it is fierce Wolues should there inhabite,  
 To hunt thē thence, each Shepherds dog shuld bite.  
 Nor

230

Nor list we all repose our selues in Greece,  
 To new atchiuements, great hearts would aspire :  
 As did Greekes Worthies for the Golden fleece,  
 Through water working passage, and through fire.  
 The Holy Land and Citie daily cry,  
 For Christians there to liue, where Christ did die.

The holy Land

231

His blessed and most comfortable birth,  
 His wonders there in great abundance wrought,  
 His conuerſation yeelding heauenly mirth,  
 His holy Doctrinc in thoſe Regions taught,  
 His faſtings and his prayers practis'd there,  
 His ſtripes & ſuffrings, which moſt painefull were,

Mortifies this-  
ther.

232

His death, and his ſoule-ſauing Paſſion,  
 His Sepulcher wherein his Body lay,  
 His moſt illuſtrious Reſurrection,  
 His conqueſt ouer death on the third day ;  
 All theſe moue zealous Christians with their hearts,  
 To chaſe thoſe Infidels from out thoſe parts.

233

As in a Forreſt thicke I am enwrap't,  
 Run in with eaſe, but know not how get out :  
 My Soule (it ſeemes) is with a fury rapt,  
 And I, as in a whirle-poolle wheel'd about.  
 Floods of new matter would me ouerwhelme,  
 Wer't not for one that ſitteth at the helme.

234

*Peace*, Period of my Song commands me ſtay,  
 And doe to her the rights that I haue vowed :  
 Therewith ſhe points, and ſets me in the way,  
 So I (as bound) of her aduice allowed.  
 And thus my wandring Spirits recollecting,  
 I bend to her, all by-diſcourſe reiecting.

G 3

*Peace*

235

Peace Vniuer-  
fall and Perpe-  
tual, the end of  
that warre.

*Peace Vniuersall* that iust warre will breed,  
(A worke aym'd at by each good Christian man)  
*Perpetuall* to vs, and to our seed,  
And what will be the state of Christians than?  
I leaue you to your owne coniectures free,  
'Twere folly t'vtt'r all one doth foresee.

236

Who is so blind, that doth not see th' effects?  
Or who so dull, doth not compr'nd the blisse?  
Who is so gracelesse, that such grace neglects?  
Or to reiect it, who so deuilish is?  
Blind, dull, vngracious, deuilish, I them call;  
Although I hope few such there be at all.

237

Fewer the better, yet there is no ground  
So good by nature, so manur'd by skill;  
But 'mongst the wheate some cockle will be found,  
The Husband-man may weed them if he will.  
Such weeds pluck vp, Grand-masters of great fields,  
Your land thereby the better burthen yeelds.

238

(sowne,  
Your Kingdomes are your fields, where Peace well  
Shall cast a crop will giue you full content;  
The workemen and the Reapers are your owne,  
They cannot bring you in a better rent:  
Such Iustment 'tis (take this aduice of mine)  
You need not raise the rent, nor aske a fine.

239

Blest be the Plow-Swaines which such seed do sowe,  
Blest be the grounds that bring vs such increase,  
Blest be the workemen, reape they, either mowe,  
Blest be the Garners, stored with such Peace:  
Blest altogether Owners, fields, and Swaines,  
The greediest need not gape for greater gaines.

Ther's

240

Ther's choice of seed in euery sort of graine; (saile, A simile,  
Good and bad  
seed of Peace.  
Some light, some worme-eate, some bruiz'd with the  
Some good; Take that, for feare you sowe in vaine,  
Or at your Haruest, hopes may hap to faile.

" All is not gold, that like to gold doth show,

" The touch-stone teacheth true frō false to know.

241

Peace true, and such as Christians should imbrace,  
The fruit of loue and blessed charity,  
Must rule our hearts, and not make shew in face,  
When cancred hatred lurketh inwardly.

Peace true and  
Christian.

Col. 3. 15.

" Fie on dissembling, 'tis a loathsome crime,

" Yet growne the common fault of this our time.

242

Peace, Jacobs sonnes, Simeon and Levi,  
Spake to the Shechemites like brethren seeming :  
When as their hearts were bent to Trecherie,  
The others no such falshood once misdgeeing.  
Their Father for that fact gaue them a curse,  
For punishment there could not be a worse.

Gen. 34.  
False or coun-  
terfeit Peace.

243

" Peace in the mouth, oft harbours hate in heart,  
" 'Tis hard to know a friend by outward lookes,  
" A wise man must beware : There is an Art  
Of fayning Peace, some write it in their Bookes.

Ioab kist, kindly spake ; How fares my Brother ?

Imbrac't with one hand, stabbed with the other.

Joab.  
2 Sam. 20.

244

Peace, false Antiochus and his wicked bands  
Spake to the Iewes, though they sad mischief meant;  
For when the Citie fell into their hands,  
They murthred some, and some to bondage sent.

Antiochus,  
1 Mac. 1. 29.

" Bad men sticke not to falsifie their oath,

" Good men, on their bare word, wil speak but troth.

Peace,

145

*Herod. Mat. 2.* Peace, (*Fained worship*) *Herod* did pretend  
Vnto the Wise-men, hoping to o're-reach them:  
When as our Sauours murther was his end,  
As God by th' Angel in a dreame did teach them.  
" A murthrous mind cloak't with a faire pretence,  
" Doth not diminish, but increase th' offence.

246

*Iudas. Mat. 26.* Peace, or (*Hayle Master*) *Iudas*, caytife wretch  
Spake, when his Lord he purpos'd to betray:  
That friendlike glozing was a cunning fetch,  
*Ierf. 48.* His Person vnto strangers to bewray.  
" *Iudas* disciples hath, had, will haue still;  
" Their end must be as his, for all their skill.

247

*Machiauell.* Peace, *Machiauell* grand master of deceits  
Taught his disciples closely to pretend;  
Vsing faire glozes as most subtil baits,  
Thereby t'entrap their true-plaine-meaning Friend.  
Such Iuggling tricks blear'd most mens eyes at first;  
Now, better knowne to all, th' aue done their worst.

248

*K. Richard 3.* Peace, thus; *My Lord*, welcome with all my heart,  
*By St. Tb. More.* Spake Tyrant *Richard* to that gentle Child,  
For whom he had prepar'd a deadly dart,  
Shaddowing rancour with a count'nance mild.  
This man might well haue *Mach'uels* master bin:  
" Greater the person, greater is the sin.

249

*The great Rich man. Luk. 12.* Peace, that great Rich man (boasting of his wealth,  
And taking pride of his abundant store)  
Thought himselfe sure of, being in good health,  
And furnish't for some doozen yeeres, or more.  
Eate, drinke (sayes he) take rest, and liue at ease:  
He thought he did inioy a happy Peace.

Peace,

250

Peace Atheists, Worldlings, loosest Libertines,  
That liue in bestiall sensuality,  
Faine to themselues, and promise to bad hynes,  
So drawing them to grosse security.

Atheists, &amp;c.

Such Peace, destruction sudden soone drawes on,  
And leades them headlong to perdition.

251

These all are bad seeds, keep them from your ground,  
The rankest weeds doe not so much offend :  
Their semblance makes them harder to be found,  
Weeds may be sooner nypt, as sooner kend.

They take the name of Peace b'equivocation,  
Yet worse then warre, by due examination.

252

The world doth oft her darlings deere deceaue  
With such false peace : Christ did expresse it plaine ;  
When Peace to his Disciples he did leaue,  
And putting difference, said to them againe,  
*Not as the world giues, So giue I to you ;*  
For that giues false peace, I bestow the true.

Christ's Peace  
not as the  
worlds,  
Ioh. 14. 27.

253

Striue for this Peace, it is a precious Jewell :  
(Fondlings, worldlings, hunting after muck,  
Of discord, warre, and bloodshed chiefeest fewell)  
Get it by purchase, or by lawfull trucke.

Both Indies yeeld you not so rich a treasure :  
Why scorne yet 'one, seeke t'other out of measure?

254

Soule-slaying peace worlds children fondly seeke,  
Such as with God sets them at enmity :  
They dare not with their hand at vice to strike,  
But yeeld themselues to it's base slavery.

Peace of this  
world, enmity  
with God.  
Iam. 4. 4.

Christ coming brought a sword, and his must fight  
Against such foes, with courage and with might.

H

As

255

As did his seruants in the Churches prime,  
 Against old Tyrants that withstood his Word:  
 With Patience, Meeknesse, Weapons meere diuine;  
 With spirituall Armour, and with spirituall sword.  
 They wan more by their patient suffering,  
 Then others doe by bloody bickering.

256

Thus hauing winnowed with the wind, or fan,  
 Good seed from bad, and sowne that to your mind:  
 Next duty of a carefull husbandman,  
 Is to plucke vp the weeds of euery kinde.  
 I'le poynt at them: they be but few in number,  
 The growth of Peace, yet greatly they do cumber.

Weeds in the  
 field of Peace.

257

Of differences in Diuinity,  
 Choking the fruit of Peace in Christes field:  
 My Muse with naked ingenuity,  
 And faire intent, hath spoke as she was skil'd.  
 She must touch gently some professing Law,  
 Who in the shield of Peace doe make a flaw.

258

Peace broken  
 by struing  
 and brabbling.

Peace is not onely broke by shedding blood,  
 ( Though thereby most ) but by vnchristian struing:  
 Contending, brabbling, lawing, are not good,  
 All such as vse it, seldome see-I thriving.  
 " In troubled waters some men find best angling,  
 " That makes them pleas'd to see their neighbours

259

( wrangling.

Wrangling  
 at Law.

A poore man seised of a little Land,  
 And hauing had neere forty yecres possession:  
 Fees an Atturney dwelling nigh at hand,  
 As one thought cunning in his owne profession;  
 And shewes his Deed, for some cause to be tryed,  
 His Feed-man errour in the writing spyed.

To

260

To th'other side he goes, and takes a fee : (uer'd)  
 (Sometimes, though seld', such tricks haue been disco-  
 And saies, Sir, if ye will be rul'd by me,  
 The Land for you ere long shall be recouer'd.  
 He giues not ouer till the seely lowt,  
 Wrapt in the briers, knowes not how come out.

261

With *Eiectione firme* he begins,  
 Therein he tugs at least one yeere and halfe :  
 Then *non sint salu'*, a Writ of Right he brings,  
 There two or three yeeres longer leades the Calfe :  
 And failing therein, for his last dead lift,  
 Perswades him strongly to this cunning shift.

262

I doubt not but I'll force him to compound,  
 So you will onely follow my direction :  
 Or else Ile make him spend fīue hundred pound,  
 And neuer draw you to the Size nor Session.  
 Giue me the chinkes, and you shall see him tamer ;  
 I'll frame 'gainst him a Bill in the Star-chamber.

263

It shall containe matter of Periurie,  
 And thereto will we put in Subornation :  
 I'll not forget charge him with forgerie,  
 It would doe well to lay downe combination.  
 This Bill will cause him yeeld you halfe the land,  
 Or else I care not if I lose this hand.

264

Some such professe the Law (rather hang on)  
 Who raise their fortunes by the fall of others :  
 They hold their Clyents in their causes long,  
 All's one to them, if 'twere betweene two brothers.  
 These be the skum of that graue learned Calling,  
 Which doth vphold each ciuill State from falling.

H 2

What

265

The Law  
commended.

What Kingdom or what Cōmon-wealth stood euer,  
Not propped with the pillar of the Law ?  
Which doth protect each man, how high soeuer,  
Which keepes seditious Rebels vnder awe,  
Which giues to euey faithfull Subiect right,  
Which sees poore men be not oppress'd by might.

266

That State (some say) stands in a wofull case,  
Where Lawyers and Physicians doe abound.  
The Law and Physicke hold a reuerend place,  
And in best Kingdomes alwayes haue been found  
Professors of those Sciences, whose skill  
Hath done their Countrey good, and euer will.

267

Utopia.

Yet, where there needeth neither Law nor Physicke,  
More happy are that people, and more blest.  
Wher's that ? Forsooth where men are neuer sicke ;  
Where each one holds his owne, and liues at rest :  
Where no man offers wrong, all keepe good diet,  
No sursetting, no violence, no riot.

268

"Peace, and the Law, goe hand in hand as twins,  
"Each interchangeably vpholds her fellow :  
"In peacefull times the Law most credit wins: (low.  
"So while Lawes flourish, peace growes ripe & mel-  
"A meane is good in both : I learn'd a lesson,  
"One may haue too much of his mothers blessing.

269

1. Cor. 6.

Though *Paul* rebuked sharply in his time,  
The faithfull lawing 'fore an Heathen Iudge :  
It seemes a matter wholly voyd of crime,  
And whereat best Diuines should neuer grudge ;  
A man by Law in peacefull wise to keepe,  
What lawlesly others would from him sweepe.

The

270

The Magistrate is placed to that end,  
 By sword, or lawfull sentence (as it haps)  
 To curbe wrong-doers, Innocents defend,  
 As mothers doe their children in their laps,  
 Else Iusticers, and Iudges might sit still,  
 And suffer wrangling fellowes haue their will.

271

Sure, wrongs we ought to suffer, none to offer,  
 Yea giue our cloake to him that takes the coat :  
 This is no doctrine for an Atheist scoffer,  
 Hee'l sooner take a pound, then giue a groat.  
 Such high perfections Euangelicall,  
 Few can aspire to, none attaine at all.

*Math. 5.*

272

One weed yet stands, and needs must be cut downe,  
 It is a Cutter in it's proper kind :  
 Fighting and stabbing, knocking on the crowne,  
 We may not leaue this weed vntouch't behind.  
 Too oft by these is Peace directly broke,  
 For Peace by no meanes can indure a stroke.

The worst  
 weed in the  
 field of Peace.

273

Man was not fram'd to fighting by his nature,  
 But borne without offensiue weapons any :  
 So is it not with euery other creature,  
 For they are furnish't, if not all, yet many. (pawes,  
 Some hornes, some hooves, some cruell teeth, some  
 Som haue their stings, & som their griping clawes.

Man framed  
 to Peace.

274

Man after Gods owne Image was created,  
 That Image who presumeth to deface,  
 Of God and men he doth incur the hatred,  
 And vengeance lights on him, or on his race.

*Gen. 1.*

"He that the blood of man doth shed, saith God,  
 "By man the blood of him shall est be shod.

*Gen. 9.*  
 Blood for  
 Blood.

275

The rule is peremptory, strict and strong,  
The Iudge that gaue it, not to be intreated:  
His Vnder-officers must do no wrong,  
Such is his wisedome, he cannot be cheated.

"All thing are open to his piercing sight,  
"The darke to him as cleere is as the light.

276

Cases refer-  
ued.

Yet that high Iudge kept some referued cases  
Vnto himselfe, wherein he might dispence:  
He may, and doth in certaine times and places,  
Or pardon, or reprieue for this offence.

The Law is subiect to the Makers will,  
That may be proued euen by reasons skill.

277

Cain.  
Gen. 4.

Examples cleere the best. As soone as Cain  
His brother slue, seeking the fact to hide,  
(It would not be, his shift therein was vaine,  
The blood from-out the earth for vengeance cry'd)  
His conscience told him he deseru'd to dye,  
And fearing all he saw, began to flye.

278

Ere Moses wrote, the Law was iust the same.  
God wrote it in the heart of man at first:  
Else had not Cain incurred so great blame,  
Nor for his fact had been so much accurst.

But since he knew the Law grauen in his hart,  
The sinne he could not hide with any art.

279

He feared death, and certainly he knew,  
(For all the shifts and cunning he could vse)  
That punishment vnto his sinne was due,  
To God he so confest, he could not chuse.  
Yet God was pleas'd to set on him a marke,  
And spare his life: as our Law doth a clarke

That

280

That reads his neck-verse. Burning in the hand  
Acquits his life, the Law hath so decreed :  
Such burning is to him a marke or brand :  
The necke is spared, if the tongue can reed.

Sometimes of punishments ther's commutation,  
Sometimes repriual, or procrastination.

281

When *Dauid* was reprov'd for *Vryes* death,  
And humbly did confesse his grievous sinne :  
The Prophet comforts him, and kindly saith,  
Thou shalt not dye. Implying plaine therein,  
That death was due: yet God to him was milde,  
And sparing *Dauid*, onely tooke the child.

*Dauid.*

2. Sam. 12. 13.

282

As God himselfe, sometimes his deputies  
Vpon occasions great, to them well knowne,  
May (sparingly) vse their prerogatives,  
Not suffering Lawes full rigour to be showne.  
They may commute, deferre, or pardon quite,  
And leaue to God, wherein they misse, to right.

283

Prouided that the Law be neuer wrested,  
Nor due proceedings stopt by might or meed :  
For, such iniustice is of God detested,  
As in his Word we commonly doe reed.

"Kings may not legall courtes change at pleasure,

"But whē Law hath run on, dispence with measure

284

*Iosb* two hainous murthers did commit,  
For each of them he well deseru'd to dye :  
King *Dauid* for a time did winke at it,  
And let him liue : ( Onely the King knew why )  
Yet lastly charged *Salomon* his sonne,  
To slay him for those murthers long since done.

*Iosb.*

1. King. 2.

Man-

285

Exod. 21.

Man-quellers then by rule of Law must dye,  
 Blood cryes for blood, as *Abels* did long since:  
 Hand for hand, foot for foot, and eye for eye,  
 This is Gods Law, he onely can dispence;  
 And they to whom his power he doth impart.  
 But take ye heed, for God doth know the hart.

286

A beast that  
 kills a man.  
 Exod. 21.

A beast that kills a man, must dye the death,  
 Though reasonlesse, and meerly led by sense:  
 It may no longer liue, nor draw the breath,  
 But life for life must be the recompence.  
 Learne thou how much God doth this sin detest,  
 Reuenging it euen in (no sinning) beast.

287

Nay, he who kept a beast which vs'd to gore,  
 If it did after, chance a man to kill?  
 The owner knowing of that vse before,  
 Must answere for the blood his beast did spill.  
 The flesh of such an Oxe might not be eaten,  
 Death to thē both, the Law of God doth threaten.

288

Man slaughter  
 is bestiall.

To slay a man in sudden passions hear,  
 And not vpon fore-thought deliberation:  
 Is not vnlike the fury of bruit Neat,  
 And yet deserueth greater castigation.  
 The man had reason passion to amend;  
 The beast not hauing it, doth lesse offend.

289

The poorest slaue that grindeth at the Mill,  
 Or toyleth in the most abiect condition:  
 The greatest hath not warrant him to kill,  
 Nor may he doe it without Gods commission,  
 His substitutes can doe it in his roome,  
 All men are bound be subiect to their doome.

We

290

We ought not strike, much lesse blood may we spill,  
Strokes breake the peace, by law of Christian land;  
For he that striketh, oftentimes doth kill,  
And for that striking must hold vp his hand.

Yea, though twelue men say, *non cul*, there doth lie  
Appeale of murther in a Court more hie:

291

Where needs no Iury, nor no euidence,  
The Iudge the matter fully vnderstands:  
The witnesse are th' offenders conscience,  
The Gailor prest to doe his office stands.

No priuiledge of Booke, nought but iust guerdon,  
Saue only heauens Kings most gracious pardon.

292

That's seldome had for murther, diuelish crime:  
Yet by mediation of Gods onely Sonne,  
If one with true repentance turne by time,  
And not despaire, Gods fauour may be wonne.

Murther is  
Diabolicall.

" His Iustice and his mercy stretch more farre,  
" Then lowest center from the highest starre.

293

O hate-bred murther, deepest damned sinne,  
" Proceeding from the deuils Instigation!  
" God's not before their eyes when they begin,  
" But malice worketh by premeditation.  
The wicked Fiend delighteth most in this,  
The Actors of it commonly are his.

Murther de-  
scribed.

294

For some man-slayers God assign'd a place  
Of refuge, and to be a Sanctuary;  
That flying thither, there they might finde grace,  
And learn thenceforth to beare the selues more wary.

Sanctuary.  
Leuit. 19.

" The Altar was no fence for wilfull murther,  
" A man might kill him there, and goe no further.

1. King. 2.

I

What

295

Kill-Kings de-  
tested. *Psal. 134.*

What may be thought of such as teach the way,  
To murder those whom Scripture calleth Gods :  
Yea Subjects, bound their Soueraignes to obey,  
And with all meekenesse to endure their rods ?

To write downe what I thinke, I lacke a letter :  
Deuils, though not ; I hold them little better.

296

If heathen people should such lessons teach,  
'Twere no great maruell, vnto Christen men :  
They know not God, nor haue they higher reach  
Then by the light of nature they can ken :

And yet to Nations lawes it's cleane contrary,  
And from the course of nature it doth vary.

297

But when I thinke of Christ, and of that Name,  
So glorious, where, when, and how began :  
I cannot choose but turne my head for shame,  
And blush to thinke there should be found a man  
Of that high calling, and most blest profession,  
Would let such thought take in his hart possession.

298

Dauids reward  
to him that kil-  
led Saul. . .  
*2. Sam. 1.*

David, of Israel, that most holy King,  
Whom *Saul* pursued with a deadly hate :  
Rewarded him that did the rydings bring,  
And brag'd that he had slaine King *Saul* but late.  
If kill-Kings all were sure to haue like hire,  
They would not to such wicked deeds aspire.

299

But they are taught it is a worke of merit,  
And rest on hope (escaping) to be graced :  
Yea, that at least heauens Kingdome they inherit,  
And on the bead-roll of great Saints be laced.

Monsters of men ! If these in heauen dwell,  
Who then (i'the deuils name) shall furnish hell !

Well,

300

Well, God amend them, worfe they cannot be,  
 Some sorts besides of these same weeds remaine,  
 The Husband-man must looke about and see,  
 And by all meanes remooue them from the graine.  
 The growth of *Peace*, I wish no weed should marre,  
 No not so much as strife, debate, or iarre.

301

A man vnto himselfe is euer neereft,  
 His neighbour ought to be esteemed next :  
 Ones owne life God hath made to each man dearest,  
 I trow this Glosse doth not corrupt the Text.

*Man slaughter,  
 se defendendo.*

“ To saue himselfe, he that another slayes,  
 “ Ought not therefore be shortned of his dayes.

302

So he that minds a man none ill at all,  
 But shoots a shaft, or carelesse throwes a stone ;  
 If on his neighbours pate it hap to fall,  
 And take the life, where purpose such was none.  
 To these mishaps a Pardon freely giuen,  
 I thinke, doth not displease the King of heauen.

*Chance, or  
 Misadventure.*

303

But what of him that on himselfe layes hands,  
 And cursed wretch, cuts off his loathed life ?  
 How hopelesse he before Gods Iudgement stands ;  
 The case is cleere, and need not come in strife.

*Of such as kill  
 themselves.*

“ We ought iudge no man in particular ;  
 “ Yet iudging such, a man doth seldome erre.

304

The heathen people tooke it for a glory  
 To kill themselves, once brought into a strait :  
 So may we reade in euery ancient Story,  
 Their foe-mens sword they seldome would awaite ;  
 As fearing torture, shame, or slavery ;  
 They chose themselves to end their misery.

*A common  
 practice with  
 the heathen.*

I 2

True,

305

True, were it not for breach of Law Diuine,  
And feare of damning neuer-dying soule :  
He that would such a speedie death decline,  
Deferued to be marked with a cole.

One stab or draught, to end a thousand woes,  
Were better then be tyranniz'd by foes.

306

Forbid by  
Gods Word.

But Lawes of heauen doe forbid that fact,  
As God hath taught vs in his holy Word :  
" In heauens high Parliament there past an Act,  
" Decreed by all with vniforme accord :  
" That he which on himselfe did violence,  
" Should be exiled euermore from thence.

307

Dan. 5.

The Lawes of Medes and Persians might not change,  
They stood so strict vpon their gouernments :  
But farre lesse liberty men haue to range  
From Lawes Diuine ; And greater punishments  
For breach of these, then those prouided are :  
As God all earthly Princes passeth farre.

308

Preuention of  
caul by Swag-  
gers, & Goat  
ants, Duellists.

I heare some lolly fellow make a motion ;  
You Scholler, Sir, pray answere me a word :  
Since you so much doe leane vpon deuotion,  
Tell me, Is't lawfull that I weare a sword ?  
Your pen to you, is as to me my pike ;  
As well as you may scribble, may n't I strike ?

309

I'll not be led into fooles Paradise,  
Nor bind my selfe to bookish Propositions :  
I scorne to follow your Precepts so nice,  
I care not for your subtill oppositions :  
If I be wrong'd, mine honour stands vpon't,  
I'll be reuenged, though my life lie on't.

Whoso

310

Whoso my reputation dares once touch,  
Or offer me the stab-deseruing lie:  
I'll fight, and make him with my sword to crouch,  
I'll kill him, were I sure for it to die.

If like a man hee'l meete, and with me fight,  
I'll seek nought but my sword, my wiōgs to right.

311

This hath bin long the practice of our age,  
And these men valiant, vulgarly were thought:  
Who egged on by choller, or by rage,  
Their owne reuenges by their sword haue fought  
A course aduerse to Lawes of God and man,  
It's cleere to him that will the matter scan.

312

I list not stand to make a declamation,  
Or largely to dilate vpon this case:  
Nor answer euery wranglers allegation,  
Gods Word shall only checke them to their face.  
If that will not suffice, I must forbear,  
And with meere pittie, leaue them as they were.

313

The Magistrate, as in Gods seate doth sit,  
He takes reuenge from-out all priuate hands:  
He with the sword must strike, when it is fit,  
And take the life, as well as goods or lands.

Vengeance  
belongeth to  
God and his  
Mag. strates.  
Rom. 13.

Vengeance is mine, saith God, I will repay:  
As he, his lawfull Deputies so may.

314

And so they must, else they shall beare the blame,  
Blood spilt will be required at their hand:  
It's plainly written (oft I reade the same)

" There is no way from blood to purge the land,

" But only by the Blood of Him that shed,

Num. 35. 33.

" It's He must make atonement with his Head.

I 3

If

315

If head and heart would fully cleere the score,  
 And leaue no after-reckonings in the Booke,  
 The matter were the lesse: But there is more,  
 The slayer to an higher Court must looke:  
 His soule must run the hazzard of her doome:  
 A Pardon serues not from the Sea of Rome.

316

“ A man should looke before he rashly leape,  
 “ And cast the danger of foole-hardinesse:  
 “ For as he sowes, he must account to reape,  
 “ Repentance comes too late to yeeld redresse.  
 In quarrels he that hath another slaine,  
 Would lose a lim to make him liue againe.

317

Combates for  
 tr. fls.

Many such haue I knowen in my dayes,  
 Who for some trifle, falling out at Tables;  
 Or for some word, or ouersight, at plaies  
 With Cardes or Dice, or such like childish brables,  
 Haue fought, and left both bodies in the place,  
 Their soules departing in a wofull case.

318

Magistrates  
 Office.

A simile.

This to preuent, to higher powers pertaines,  
 It's not enough to punish such faults done;  
 A carefull Pilot wisely beates his braines,  
 How he the shelues and Rockes' forehand may shun.  
 “ 'Tis better so, then touch, and spring a planke,  
 “ And then with skill to make the Vessell stanke.

319

To the King.

Great Pilot of Great Brittaines floting Ile,  
 Worthy to steere the Arke, wherein mankind  
 Is carried wandring in his long exile,  
 Vntill the wished Hauen he can finde:  
 Heerein thy wisedome, as in other things,  
 Shewes thou exceedest former-liuing Kings.

Thou

320

Thou hast not only stopped all the Leakes,  
And calk't the gaping ioynts of thy great Hulke;  
But so forecast, that she no longer breakes,  
Abiding stanch in hatches and in bulke.

Long guide this Ship, & teach thy Princely Son,  
To rule hereafter as thou hast begun.

321

I well remember numbers slaine by duell  
Within this Land, before thy wise preuention:  
One Combate, of another was the fewell,  
Now (happy change!) I seldome heare such mention.  
Blessing light on his head, by whose good meane,  
That *Caine*-like custome is abolish't cleane.

322

Somewhat forespoke, a caution doth admit,  
I must explaine, for feare I be mistaken:  
I meane not that a man should sottish sit,  
And neuer mooue, till he be all to shaken.

A caution.

Ther's time and place wherein I wish to fight  
With courage bold, as best befeemes a Knight.

323

In Countries cause, and Soueraignes defence,  
Led to the warre by good authority:  
For dastard minds, there lurketh no pretence;  
We must be stout, resolu'd to kill or die.

When, and in  
what quarrell  
one may fight.

The Souldiers calling, *Iohn* did not repre'nd,  
But taught them lessons how their faults to mend.

Luk. 3. 14.

324

That shamelesse Towne-clerke, the deuils Pen-man,  
Amongst his maximes teaching knauery;  
Hath one, wherein he labours what he can,  
And sets it out with heath'nish brauery:

*Machiuell* no  
Christian  
Max. 3.

That Christian faith doth take frō men their spright,  
And makes them cowards, all vnapt to fight.

Hush,

325

Hush, foule-mouth'd Florentine, and blush for shame,  
The lye is giuen thee in thy Rauens throate;  
A cudgell wanted such a Curre to tame,  
I thinke he was a Turke when this he wrote.

Nay, Turks haue felt the waight of Christiā swords,  
And haue iust cause to giue them better words.

326

Humility, no  
let to Magna-  
nimity.

Christs Doctrine, teaching Peace, Humilitie,  
Loue, Softnesse, Meekenesse, workes fit for a Saint:  
Doth no way hinder Magnanimity,  
Nor in the battell giues vs cause to faint;

“He fights more bold than hath God on his side:

Jam. 4.

“God stands with meekenesse, but withstandeth

327

(pride.

Pride, the vice  
of Infidels.

Pride is a vice, link't to an vnbeleuer,

What's due to God, vnto himselfe he claimes:

He lookes not vp to him that is the giuer,

But at his owne selfe, for bing glory aimes.

“Christs Souldier sets Gods glory for his marke,

“Then his owne vertue cannot bide in darke.”

328

To Christian  
Champions.

Ye noble Champions of the Christian faith,

Prest with your hearts and hands it to maintaine:

Marke what this idle prating fellow saith,

And by your deeds, proue his words to be vaine.

And so I doubt not, I will appeare at last,

As hath beene fully prou'd in ages past.

329

Constantine  
Charlemagne.

Were Constantine the Great, or Charlemagne,

Stout Christian Chieftaines, taim'd with the crime

R. Richard 1.

Of Cowardize: Or he that once did raighe

In this faire Ile, surnam'd in his time,

Cour de Lion, Ierusalem's crown'd King,

Whose praises lowd o're all the world doe ring?

Godfrey

330

Godfrey of Boleyn with his warlike traine,  
Robert of Normandy, and such like Knights :  
Who Pagans fury strongly did reſtraine,  
And beat them downe continually in fights :

Godfrey of  
Boleyn  
Robert Short-  
thigh.

Could they and theirs with cowardize be ſtayn'd,  
Who with leſſe numbers, on the greater gain'd?

331

Of later Worthies I haue writ afore,  
I feare t'offend with idle repetition :  
In this cleere cauſe, I need to ſay no more,  
All wiſe men know that Slanderers condition.  
From him ſome Chriſtians ſucking poyſoned arts,  
In all our Tragedies haue play'd their parts.

332

What? Cowardize with Chriſtianity :  
I neuer heard it coupled but by him :  
He was a teacher of all villany,  
His Prince with ſuch faire Jewels he doth trim :  
His ſcholars (like the maſter) ſtill infect,  
The Chriſtian world with their damned ſect.

333

'Mongſt Chriſtian Knights, I find in Heraldry,  
They are obliged not to turne their face  
From Pagans, if they haue but one for three.  
And may not this giue credit to our cauſe,  
That Chriſtian Knights abhor the ſhamefull blot,  
Fallyſt caſt on them by that mongrell ſort?

A Chriſtian  
knight ſworne  
not to ſle with  
three Turkes

334

No, no, 'tis neither cowardize in vs,  
Nor courage in the vnbeleeuing crue  
That beats vs downe, makes them preſumptuous :  
I told you off, and all men finde it true,

Our diſcord liſts them vp, and keepe vs low.

Who ſees not that which euery child may know?

Our diſcord  
liſteth vp the  
Turkes.

K

A ioyfull

335

Psal. 133.

"A ioyfull thing 'tis brethren to agree;  
 "Like Hermons dew, drop't downe on Sion Hill:  
 "All blessings follow gracious vntity;  
 "The house of Peace with plenties God doth fill.  
 Math. 12. 39. "A Realme diuided in it selfe must fall,  
 "Were it inuiron'd with a brazen wall.

336

Exhortation  
to Christian  
vntity.

Why then should Christians fight against their fel-  
 And with fell hatred one consume the other? (lowes,  
 What fury puffes vp those who are the bellowes  
 That blow the coles, to burn the church their mother  
 They'l say (forsooth) 'tis zeale vnto our Sauour.  
 I neuer read he taught them such behaviour.

337

To Christian  
Princes.

Lend not your cares (great Princes) to those teachers,  
 Their doctrine swarues from Christiunity:  
 Th'enemie of mankind sends forth such Preachers,  
 To breake all bands of meere humanity.  
 These, masking fury with the cloke of zeale,  
 Disturbe the Church, & spoyle the Cōmon-weale.

338

Christs Doctrine is all Peace; they make debate.  
 He wil'd vs to forgieue: Reuenge, say these.  
 He charg'd vs loue our foes: These bid vs hate,  
 Spoyle, rob, and kill, and say it doth him please.  
 They sow the tares of discord 'mongst Christs Seed:  
 O cleanse your lands from such a lothsome weed.

339

Discord.

Foule discord, ruine of each Empire great:  
 (The Romane great 'st of all doth serue for prooffe)  
 Foule discord, downfall of each kingly seat:  
 (I need not seeke examples farre aloofe.)  
 Foule discord, canker of each ciuill State,  
 Experience teacheth when it is too late.

Concord

340

Concord the bond of Peace, none tyes so fast :  
 Concord the badge of brothers, liuery faire :  
 Concord the fruit of loue, which aye doth last :  
 Concord Gods blessing, making heauens haire.  
 Compare the both, then chuse which likes you best;  
 The first, or last : the cursed, or the blest.

Concord.

341

Now fairely 'gins the field of Peace to flourish,  
 Weeds all cleane rooted vp that did offend :  
 Now fertile soyle, the seed doth solely nourish,  
 And Peace in euery bud and branch doth mend.  
 I long to see it as described heere,  
 I would be glad it might be so this yeere.

The Authour,  
 by contempla-  
 tion takes a  
 survey of the  
 heavenly Je-  
 rusalem.

342

My soule is all inflam'd with chaste desire,  
 Of this faire Virgin Peace, in full perfection :  
 It makes her to an higher place aspire,  
 To view her neerly, not by bare reflection.  
 Shee'l slip out of her prison for a while,  
 She knowes a way the Keeper to beguile.

343

My thoughts now lift me farre aboue earths station,  
 And lend me Eagles wings to mount on high :  
 Celestiall-soule-pleasing contemplation,  
 Conueyes me vp beyond the azure skye.  
 There doe I with my nobler part behold,  
 Things fitter to be thought on, then be told.

344

Tell them I must, yet onely to the best,  
 They are acquainted with like thoughts diuine,  
 Vulgars of such hid mysteries make a iest,  
 And so it's like they will esteeme of mine.  
 Take each one as he list, or as he may,  
 I will not stick, what I shall see, to say.

K 2

I see

345

I see Ierusalem, new City, holy,  
The seat of God, and of the Lambe his Sonne :  
Mother of faithfull, Saints there dwelling solely,  
Shining farre brighter then the cleereſt Sunne.  
Angels in number numberleſſe ſtill flying,  
The ſeruiſe of great heauens King applying.

346

Luk. 3. 38.

Adam.

Abel.

Father of all mankind, without a father,  
The eldeſt Sonne of God, ſo by creation,  
*Adam*, and *Abel*, who came there the rather,  
Through *Cains* accuſed murderous indignation.  
Th'one, firſt that liu'd; the other firſt that dyed;  
Both living there, and ioying I eſpyed.

347

Henoch.

Gen. 5.

Metuſelah.

Noah.

Heb. 11.

*Henoch*, the ſame who in his time is ſaid  
T'haue walk't with God, and pleas'd him aright :  
*Metuſelah* his ſonne, that longeſt ſtay'd  
A pilgrim on this Globe, ſtood in my ſight.  
And *Noah*, who through faith thac great Arke buil-  
Where man and beaſt, ſo drowning all were ſhield-  
(ded.

348

Abraham.

Gen. 22.

Patriarks.

Father of faithfull, *Abraham*, Gods friend,  
That tendred him his ſonne in ſacrifice :  
With all the holy Patriarks I kende,  
Sitting on ſtately ſeats in glorious wife.  
Grac't with the fauour of the power Diuine,  
The ſight would dazell ſharpeſt mortall cyne.

349

And ſo did mine. But ſoone I felt a change,  
The priuledge of that place affoorded ſtrength :  
Then greedily mine eyes about 'gan range,  
Till bent vpon a ſettled courſe at length,  
They fix'd ſtood on that magnifike traine,  
Where they began reflecting there againe.

Moſes

350

Moses fate next, that mighty man of God :  
 Then Aaron in his Priestly vestments dight,  
 With *Kim, Thummim*, and his famous Rod,  
 Which *Pharo* and his folke did often fright.  
 These two fate somewhat seuer'd from the rest ;  
 That, as he rul'd : This, eu'n as if he blest.

Moses.  
 Aaron.

351

A ranke of Prophets followed on a row,  
 With Kings and Princes all of elder Law :  
*David* was first: The next I did not know,  
 To aske his name (forsooth) I stood in awe.

Prophets.

David.

He look't like *Salomon*, yet I durst not sweare,  
 To erre vpon my oath, I stand in feare.

Salomon.

352

Among the Prophets vpmost in the ranke,  
 A Crowne of gold hung, set with precious stone :  
 None in that Seat fate, onely 'twas a blanke  
 Ordained for a King, but I saw none.

For *Saul* I thinke, such *Samuel* looked sad,  
 As oft as to that Seat an eye he had.

1 Sam. 15. 35.

353

It seem'd to me that *Samuel* once did start,  
 As though somewhat affrighted he had been.  
 'Twas my mistake; for certes all the art  
 Of Endors Witch could doe no scath to him.

Samuel.

1. Sam. 28.

At first I thought him troubled with her charme,  
 But I did erre, and he did feele no harme.

354

Of Prophets more a double rank did fir,  
 All had been Pen-men of the sacred Booke :  
 Twelue (I perceiu'd) some little volumes writ,  
 I did not long vpon their writings looke.

The 12 lesser  
 Prophets.

Yet read there, blessings to such as doe well ;  
 And to the wicked, threats of plagues in hell.

K 3

Foure

355

The 4. greater  
Prophets.

Four others somewhat higher fate before,  
Messias plainly they describe at full:  
The Jewes they threaten with Gods vengeance fore,  
And teach the Gentiles (then a people dull)  
That they at length shall come into Gods fauour,  
And knowledge the Messias for their Sauour.

356

Daniel.

I ioy'd at sight of louely *Daniel*,  
That in expounding dreames did once excell,  
That stop't the Lyons mouthes, as with a spell,  
That kil'd the Dragon, and confounded Bell,  
That of the Monarchies did things foretell,  
And as he spake, so it to them befell.

357

Susanna.

Like as on earth with Kings he had beene great,  
So here in heauen a crowned King (me thought)  
Attending him where e're he went, did waite;  
Who thither by his guiding had beene brought.  
A Lady chaste likewise, whose innocence  
He cleered from false Iudges toule pretence.

358

Elias.  
Elireus.

a. King. a.

Two Prophets more, like man and Master walked,  
A mantle of great worth the Master wore:  
A fire Chariot parts them as they talked,  
Resembling what once hapned them before.

In works of wonder none came neere these twaine,  
Iust as it's written, heere I saw all plaine.

359

Ioshua.  
Iudas Macca-  
beus.

A brace of noble Warriours shined bright,  
Among the Hebrew-Worthies rightly placed;  
With Shields and Armour they seem'd richly dight,  
That glorious Court, their presence greatly graced.  
Th' one set Gods people in the Holy Land:  
Th' other, long after, senc't them with strong hand.

Ten

360

Ten thousand times ten thousand, ten times told,  
 And millions more there stood, and sate together;  
 These all I knew were of the Hebrewes old,  
 Or such as led by them, had got vp thither.  
 But when I cast mine eyes another way,  
 Halfe what I saw, I am not able say.

361

All Kings on earth should they agree in one,  
 To make a Court in shew maiesticall:  
 From Indies East and West if each rich stone,  
 Polish't by skill most artificiall,  
 Were got and set to furnish vp one roome,  
 'Twere but a lodging for a simple groome,

A comparison,  
 describing the  
 new Ierusa-  
 lem.

362

Compared with Gods high Imperiall Chamber,  
 Still grac't with presence of the Deity,  
 When Rubies, Diamonds, Siluer, Gold, and Amber,  
 Are base materials for Eternity.  
 Onely to fit our weake capacity,  
 It must be shadowed by Analogie.

363

The walles and streets are Pearle and precious stone,  
 The waters *Nectar*, trees with fruit still stor'd;  
 The Sun nor Moone in that place neuer stone,  
 Those lights are dim'd with brightnes of their Lord,  
 A candle at high noone giues farre more light,  
 Then cleereſt Sun in this great Monarchs sight.

Rev. 22. 5.

Another com-  
 parison.

364

I kneeling, humbly praid to that great King,  
 Whose traine is Angell-like Nobility:  
 Pardon (dread Lord) that I presume to sing  
 Of thy high Court, with rusticke melody:  
 One drop of heauenly *Nectar* please thee giue  
 My fainting spirit, somewhat to relieue.

The Authors  
 Prayer.

I felt

365

*Reuel. 7.* I felt new vigour, therewithall proceed,  
And make description of another hoste:  
Their number man nor Angell can areed,  
They are of euery Nation tongue, and coste  
From vnder heauen, making vp one fold  
Of Sheep and Lambs, ioynd with that flock of old.

366

*Reuel. 3.* The Shepheard chiefe a Lambe slaine and aliue,  
Did leade and guide this flocke by power diuine:  
*Reuel. 7.* They walked gently as he did them driue,  
All teares he wiped from their tender cyne.  
Of Woolfe or hireling there no feare they had,  
The Shepherds presence euer made them glad.

367

For he is Sonne and heire vnto the King,  
And King himselfe as is his heauenly Father:  
A person third there is, yet all one thing,  
One Diuine Essence, I should terme it rather.  
These all in one, and one in all agree,  
The flocke to him and them obedient be.

368

*The blessed Virgin.* Mother of God, faire Virgin, she shone cleereft,  
Among that blessed glorious heauenly crue:  
For to her Sonne I alway saw her neereft,  
And from his Person greater splendor drew.  
*Luk. 11. 28.* Blest aboute women, 'cause she *God-man* bore,  
Yet by belceuing in him, blessed more.

369

*S. Iohn Baptis.* One of a comely presence I might see,  
Walke here and there, as to him seemed best:  
I boldly ask't an Angell, What is he,  
That keepe alone diuided from the rest?  
He seemes to be a Saint of speciall note,  
*Matth 3. 4.* Me thinks I might haue knowne him by his core.

The

370

The Harbinger of the Messias hight,  
Of wondrous birth, in life all sanctitie;  
*Elias*, not in person, but in spright,  
'Mong womens children none more great then he:  
For Gods deare Sonne, the way he did prepare,  
And of his God-head cleereft witness bare.

*Mat. 3. 1.**Luk. 1. 17.**Mat. 11. 1. 11.**Joh. 1. 29.*

371

Apostles twelue the second place supplied,  
For they most soules vnto that Kingdome brought:  
*Peter* and *Paul*, the foremost I espied,  
And yet that blessed Virgin, as I thought,  
Next to her person vs'd to haue another,  
Who by the Crosse had tane her for his mother.

*Ap. Actes.**S. John.**Ioh. 19. 26.*

372

Foure others ranged fate like beasts in show,  
All full of eyes, sharpe-sighted to descry:  
Gods praises still they founded on a rowe,  
Winged they were, prepared for to flie.

*Euan. el. sta.**Luc. 6.*

These truly writ the Story of Christs Birth,  
His Life, his Death, his Actions on the Earth.

373

Martyrs succeeded, marching Souldier-like,  
Such valiant Legions neuer were led forth,  
By any Chieftaine, Barbarous or Greeke,  
Nor euer any shewed halfe that worth:  
Through patience, all their foes they ouercame,  
And freely gaue their liues for Iesus Name.

*Martyrs.*

374

With Angell-face, the foremost of them all  
Shone, as vnto the Iewes he seem'd of yore,  
Set in the Councell, when that yong man *Saul*,  
The rayme nt kept of them that falsly swore.  
Now *Paul* and he liue Martyrs both together,  
The first the higher, though come later thither.

*S. Stephen,**Protomartyr.**Act. 6. 15.*

L

Of

375

Of all the heauenly troopes, these triumphs most,  
 And haue the stile of the Victorious Band :  
 The victory their dearest hearts blood cost,  
 Now beare they palmes in their triumphant hand.  
 The seed of Christ his Church their blood became,  
 More glorious therefore is become their name.

376

The holy In-  
 nocents.  
*Raue. 6. 9.*

One regiment of these (sweet company)  
 I saw lie neere the Altar of their Lord :  
 Slaine by false *Herods* gracelesse tyrannie,  
 They neuer cease to cry with one accord,  
 Vengeance (good Lord) returne vpon the head  
 Of those, who care not guiltlesse blood to thead.

377

If Tyrants in the world did heare that cry,  
 Or credit giue to those that tell them troath :  
 I thinke (so they hold Christianity)  
 To spill blood innocent they would be loath.  
 Remember well that you shall once appeare,  
 To answere for such deeds as ye doe heare.

378

*S. Donatus*  
*R. and M.*

Among that noble Martyr-Army, one  
 Aboue the rest, I wished to behold :  
 Him, looking well about I spi'd anon,  
 And pressing neerer to him, I was bold  
 To tender homage for the slender fee,  
 Which vnder him I hold by Chivalrie.

379

The Thiefe.  
*Luk. 23. 39.*

There stood one by himselfe, well to be noted ;  
 A Thiefe he had been, hanged for his crime :  
 Yet, 'cause when all the world (almost) doted,  
 His faith was firme in that perfidious time :  
 The worlds Sauour freed him in a trice,  
 And brought him forthwith vp to Paradise.

Not

380

Not one Saint grudg'd to see him thither rais'd  
From wretched state, and ready bound for hell:  
Nay, all the goodnesse of their Sauour prais'd,  
For quitting his short-strong beliefe so well.

He in the Vineyard wrought scarce halfe an houre,  
And rests for euer in heauens glorious Bowre.

381

This one example shewes two lessons cleere,  
That no man euer should despaire of grace;  
If he haue sure faith in his Sauour deare;  
And turne, whil'st for repentance there is space.

No man may  
despaire.

"Eu'n with the first the last come hath his hire;

Mat. 20.

"God freely giues his owne, if wee desire.

382

Yet may we not presume on this mans case,  
Nor post off our amendment to the last:  
For none is certaine he shall haue like grace,  
Then, to repentance best it were make haste.

No man may  
presume.

"Better late then neuer, too late is neuer;

"Foole-virgins come too late, were kept out euer. Mat. 25.

383

Of blessed Saints, besides in each degree,  
Kings, Princes, Prelates, Lay and Learned men,  
The number came neere to infinitie:

They may be yet as many moe agen

E're day of doome. (Then iudge ye what a Court  
Of state is this, where wonneth such resort!)

384

Heere saw I roomes and seates in order placed,  
For other Saints ascending daily thither:

Peace-makers, 'mongst them all were chiefly graced, Peace makers.  
Peace-haters, none I could perceiue come thither:

Those are Gods Childrē: whose tl. ē be these others?

Satans sonnes (I feare) must call them brothers.

L 2

Yet

385

Angels.

Yet haue I left the chiefeſt traine vntold,  
Of this great Kings Attendants, Angels bright :  
In number farre ſurmounting new and old  
Of earth-bred Saints, and ten times more of might.  
They alwayes preſt to doe their Makers will,  
And his commands moſt readily fulfill.

386

Their Office.

Whether it be, his ſeruants to protect  
From Tyrants raging fury : Or to ſtrike  
Such wicked worldlings as he doth reiect,  
Which neuer ceaſe againſt his Lawes to kicke :  
Or to correct vnto amendement,  
His Chosen, when he leads them to repent.

387

Their degrees  
and orders in-  
effable.

The order of this Court is ineffable,  
Degrees of dignities I well did note,  
Which rightly to diſtinguiſh I'me not able,  
Nor no man elſe, but if he ſpeake by rote.

The curioſitie  
of ſome, taxed.

Yet ſome, who neuer haue beene in the place,  
Seeme to tell all, and not to bate an ace.

388

I only doe in ſome ſort here deſcribe,  
Some orders and degrees, as I did note them :  
Yet I confeſſe there's no man need be tide  
To this my bead-roll, well I could not quote them.  
As much as I could marke, and beare away,  
That I am bold (blameleſſe I hope) to ſay.

389

1. Cor. 15.

Some ſtarres in brightneſſe others doe excell,  
So is it with this holy Company :  
They are not ſhuffled vp, as 't were pell-mell,  
Their gouernment endures no Anarchie.

Pſal. 23.

As to their ioyes, they all haue what they will :  
The pinte, as well as Pottle-pot, is full.

Nor

390

Nor can I solve you of another doubt,  
Whereof I often heard Doctors dispute :  
If each know other in that heavenly rout,  
For feare to erre, I rather will be mute.

An idle  
on vnfol

They know as much as breeds their perfect blisse,  
Of further knowledge there no reckoning is.

391

The Language of these blessed Citizens,  
( I well remember when I vs'd the Schooles )  
Great Clerks were bold to scribble with their pens,  
But for their labour, most account them fooles.

Another idle  
question taxed

I say not so, I owe them more respect;  
And yet herein, I am not of their sect.

392

Of this I'me sure : Each other vnderstands,  
I heard no diffrence in pronuntiation :  
The King no sooner by a becke commands,  
But they perceiue as 't were by Proclamation. (ter,  
He that taught me al tongues with one breath t'vt- *Ad. 1.*  
Can doe as much, though lips doe neuer mutter.

393

I feare lest I haue erred in this place,  
In touching questions curious, forbode  
By Gentiles great Apostle : I beg grace,  
And am content, for meddling, to be chode :  
Yet sith in nothing rashly I define,  
I hope thereby sharpe censures to decline.

1. *Tim. 6. 20.*

2. *Tim. 2. 23.*

394

To heare the sweet soule-pleasing harmony,  
Of all sorts singing in this heavenly Quire :  
Would driue a mortall into extasie,  
And make him cleane abandon base desire  
Of worldly trash and paltry childish pelfe,  
Yea, wholly to forsake and leaue himselfe.

All worldly de-  
lights base, in  
comparison of  
heavenly.

395

Heere heard I no confused noise or cry,  
 Heere saw I no disordered libertie,  
 Heere no contesting for proprietie,  
 Heere no contending for prioritie.

*Halleluiab*, all at once did sing,

A pleasing Dittie to their Soueraigne King.

396

Heere found I what on Earth I neuer saw,  
 Loue without hatred, friendship without faining :  
 No iarre in concord, courage without awe,  
 In all this Court, nor enuie, nor disdaining.

Gods glory, to themselves; *Peace*, is their aime:  
 All ioyntly this, and nothing else doe claime.

397

Peace in her  
 full perfection.

*Peace*, here in her full perfection shined,  
 I sought it long below, but found it not :  
*Peace*, all heere to maintaine are close combined,  
 They keepe it sure, not failing in one ior.  
 When I returne, and make hereof relation,  
 Earth-dwellers may be brought to imitation.

398

Oh how was I o're-joyed with the sight,  
 And longed heere to make my habitation?  
 I neuer thought of any vaine delight,  
 I nought esteem'd all other recreation.

Yet, more to prooue the goodnesse of this place,  
 One bid me looke on deuils wofull case.

399

A short survey  
 of hell.

( Things by their contraries are cleereft showne )  
 He made me at a little hole to peepe,

Feare not (said he) for to thee be it knowne,  
 The fiends and soules that lie with them in deepe,  
 Can neither to vs come, nor may we goe  
 To them : Our God hath well provided so.

The blessed  
 and damned  
 come not toge-  
 ther. 16.

Be

400

Be sure thou pittie none whom thou see'st there,  
 Heavens Lawes vncchangeable doe so decree:  
 For, to our God an iniury that were,  
 And some mayme to our owne felicitie.

The blessed  
 doe not pittie  
 the damned.

" Gods will must serue vs for a full content;  
 " For what he doth, we ought not to relent.

401

Then voyd of feare, I did as I was taught,  
 And there beheld an horrible confusion  
 Of soules, that in the world had liued naught,  
 Led thereunto by Satans flie delusion.

It's no delight to harpe vpon this string,  
 Yet I of these a Verse or two must sing.

402

Blasphemous Atheists held the highest place,  
 Who once thought hell, and heauen to be fables:  
 There doe they find how altered is the case,  
 Now are they fed at devils damned tables.  
 If any such hap reade these Gospel-Rimes,  
 Recant for feare, and turne to God betimes.

Atheists.

403

Curs't Infidels (Idolaters th'are all)  
 That serue the creature, in the Creators stead:  
 False Prophets, teaching men from Christ to fall,  
 Who for their sakes vpon the Crosse did bleed.  
 Heere *Mahomet* and *Sergius* his Scribe,  
 Both chayn'd with *Arrius* chiefest of their tribe.

Infidels.

False prophets.

*Mahomet.**Sergius.**Arrius.*

404

Next t' Infidels, false Christians I behold,  
 That vse Religion onely for a cloake:  
 The Traytor *Judas*, who his Master sold,  
 Eu'n when he kist him, and most kindly spoke:  
 False *Machiavell*, that taught men to beguile,  
 Could not deceiue the deuill with his wile.

False christians

*Judas.**Machiavell.*

.743 .7345

These

405

These all, and millions more foule sprites tormented  
 In furious flames, with pitch and brimstone fed:  
 The diuels, daily tortures new inuented,  
 Whereto the wretched soules they fiercely led.  
 There heard I weeping, howling, wofull crying,  
 Desiring death, and yet were still a dying.

406

Murderers,  
 Manslayers,  
 Make-bates,  
 &c.

Among them all I spide a damned crue (blood,  
 Of murthrs, cut-throats, hacksters smear'd with  
 Seditious make-bates, such as others drue,  
 To kill and murther all whom they thought good.  
 All these detested Peace in former dayes,  
 With their owne weapons them the diuell payes.

407

Th'are whip't and lash't with rods of knotted wyer,  
 Some cut with kniues and swords, their flesh all tore:  
 They haue the same which once they did desire,  
 They cry, Oh spare, but they are whip't the more.  
 They hated Peace, here peace from them doth flye;  
 There stabbing shall they find, and neuer dye.

408

The Devils de-  
 light in mur-  
 dering and  
 killing.

The furies most doe wreake their wrath on those,  
 Ther's nothing wherein they take more delight:  
 'Tis sport with them to see how this world goes,  
 That Christians with such bloody fury fight.  
 Proud Lucifer, and his black traine all dance,  
 To see these broyles in Germany and France.

409

My soule amazed stood that newes to heare,  
 For when from bodies prison she slipt our,  
 And mounted vpto this celestially Spheare,  
 She thought Peace had been towards out of doubt:  
 Now frustrate of her hope, faine would she stay,  
 Whereas she is: But th' Angell tels her nay.

Thou

410

Thou must a while goe downe to see the end  
Of these hot quarrels 'mongst thy Christen mates:  
Weepe, fast, and pray, so God will all amend.  
Therewith his former speech he iterates:  
Goe, gentle soule, thy bodie's prisoner be,  
Vntill the King of heauen set thee free.

411

Thus back return'd with an exact Idea  
Of *Perfect-Peace*, which she aboue had seene:  
I seem'd afresh launch't into a broad sea  
Of Peace, whereon before I had not been:  
As likewise of debate, strife, foule confusion,  
That long might keepe me from a full conclusion.

412

Me thought I had but newly heere begun,  
And onely at my Theame t'haue made a glance:  
Ten times as much as is already done,  
Might yet be added to hold on the dance.  
Few words content the wise, them would I please;  
Much talke likes others, I write not to these.

413

My Muse would more, but more she shall not sing;  
Inough is held as good as any feast:  
Thus much, she hopes may not displease a King.  
Her last words to her *Patron* are exprest,  
With Christian heart, in sweetest Hebrew phrase,  
*Peace be to thee, and unto God be praise.*

FINIS.



TO THE REVE-  
REND FATHER IN  
GOD, THEOPHILVS, LORD BISHOP  
of Landaff; sent with the Booke, and crauing  
his iudicious censure.

**M***Y Lord, since you were here, I writ a Song,  
I know not how to like it, 'cause 'tis mine:  
Ballad you may not call it; 'tis too long:  
Nor bawble, sith the subiect is diuine.  
Not as a Friend, but as a Iudge, reade right:  
May it deserue the darknesse, or the Light?*

IO. STRADLYNG.

---

The Lord Bishops Censure.

**T***He Song you writ, since I was late your ghest,  
I looke through, lik's the better, 'cause 'tis mine:  
Call it, The Song of Songs, A Hymne at least,  
The worthy worke of many well-spent houres.  
Not as a partiall friend, I le iudge aright:  
It is no deed of darknesse, but of Light.*

Th. Landauenſis.



*Sir RALEIGH BVSSE, Knight,*  
*his Censure of the Booke, subscribed*  
and returned to the Author, vpon  
perusall thereof.

**W**Hile *Ianus Temple* stood, it did declare,  
When it was closed, Peace : when open, war.  
This booke if clos'd (such is the mist of sight,  
Eclips't from knowledge) we in warres delight :  
But when it opens, (as the Sunne doth cleare  
All foggy mists) the rayes of Peace appeare.  
That earth-built Temple felt the common rage  
'Gainst earthly things, foes force, and fading age :  
But this *Soule* issue while a mortall breathes,  
Shall liue, and flourish, crown'd with Oliue wreathes.

*Raleigh Bussie.*

---

*Another of the same, by way of Reply, To the Author.*

**W**HEREAS you write, my censure saouours rather,  
Of friend, then Iudgmét: though i'le not deny  
That title holds in me Supremacy :  
Yet, as I flew, with iudgement I did gather.  
Those honey-sweets, that had a stranger writ,  
I would haue prais'd the worth I found in it.

Your Subject, *Peace*: your Obiect, *Peace*: your aime,  
*Peace* to good men, exprest in peacefull vaine,  
A smooth-delighting, and perswasive straine.  
And shall not then your peacefull Poem claime  
The fruit of *Peace*? Exemtic is due,  
As birth-right vnto *Peace*, and so to you.

Both men of *Peace* and Warre will reade your Layes,  
And gather thence the hony of delight:  
Captaines from causelesse warres you doe affright,  
Yet so, as that, Warre breeding *Peace*, you praise.  
Shall all men reade, and *Peace* her birthright giue,  
And may not I pronounce, Your Layes shall liue?

I will not then. Your pleasant Hymne shall cease,  
When that the Spring of *Helicon* is drie,  
The Muses losing skill of Poesie;  
And bloodie Warre triumpheth ouer peace.  
Till then, my former censure I auerre,  
So perfect Criticke, that it cannot erre.

*Ra. Busie.*

---

WALTER MANSELL, Esquire, to  
*the Authour.*

**G**ODs sacred Charter, to *Peace-makers* grants  
A blessing, that mans thoughts surmounteth farre:  
Well may he then, who so diuinely chants  
Of blessed *Peace*, among th'alarm's of warre;  
An ample share of blessing claime with these,  
Sith he so sweet a \* *Maker* is of *Peace*.

\*Poet and Ma-  
ker, words of  
one sense and  
originall.

*Wa. Mansell.*

To his worthily esteemed Kinsman, Sir

*John Stradling, Knight and Baronet.*

Sir, I haue seene your Letter, where your loue  
Did shine vpon me, with so cleare a beame  
That it my sorrow-clouded thoughts did moue,  
From griefe to ioy, to feele the each extreame:  
I read your Booke, wherein faire peace I finde,  
The glew of soules; the knot of bodie and minde.  
Hauing receiu'd an Oliue branch from you:  
I send you backe the Laurell, as your due.

*William Mathewe.*

---

In laudem Authoris.

**N**I tua flos Equitum mens Calis arderet amore,  
Nique edocta simul Calitus illa foret  
Non sic flagrares tu pacis amore nec Hymnius  
Sic bona tot Pacis promeret iste tuus  
Quo ceu rite Deo Pacis sine thure litasti  
Pacifico Regi sic quoque iure places.

Disticon.

Classica qui cantis Pracones munere Pacis.  
Pacis Eques praeo vos agit ecce reos.

W. Q.

*The same in English.*

**E**Xcept thy minde, with flames of heau'nly loue  
Did burne, most worthy Knight, and from aboue  
Inlightned, thou could'st not be so inflam'd  
With loue of Peace, nor yet could'st thou haue fram'd

A Poeme, so diuinely setting foorth  
Of blessed Peace, the plenteous fruits, and worth :  
Whereby much do'st thou please the God of Peace,  
( Who thee to blesse therefore will neuer cease :)  
And a Peace-making, wise, and pious King ; (spring.  
From whom, through Peace, our earthly blisse doth

Loe how a Martiall Knight, who Peace proclaims,  
And at all Christians good, so doing aim's,  
Conuinceth you, that of Peace being Preachers  
By function, are of strife and discord teachers.

---

Sweet is the name of Peace, sweeter the thing ;  
Bless'd be our Halcyon dayes, our peacefull King :  
From Englands Peace, as from a fountaine pure,  
May Christendome draw Peace that may indure.

Let swords be turn'd to sithes, the blood that's spilt,  
Is too too much ; too haynous is the guilt.  
Repentance fits both sides : both sides had sirs ;  
God send the calmer times more temp'rate wits.

Were worthy *Stradlings* spirit, in heart or braine  
Of arming Germanie, or armed Spaine ;  
Or France, that swelters in her owne deare blood,  
Whil'st Iesuites laugh, and sing, and cry, Good, Good:

Then ~~may~~ <sup>might</sup> our Baronets, Bannerets of alliance,  
Ioyfully hold, not Banners of Defiance :  
And English Trumpets, sound to Nations farre,  
Musicke for Peace, not onsets for the Warre.

T. H.

FINIS.

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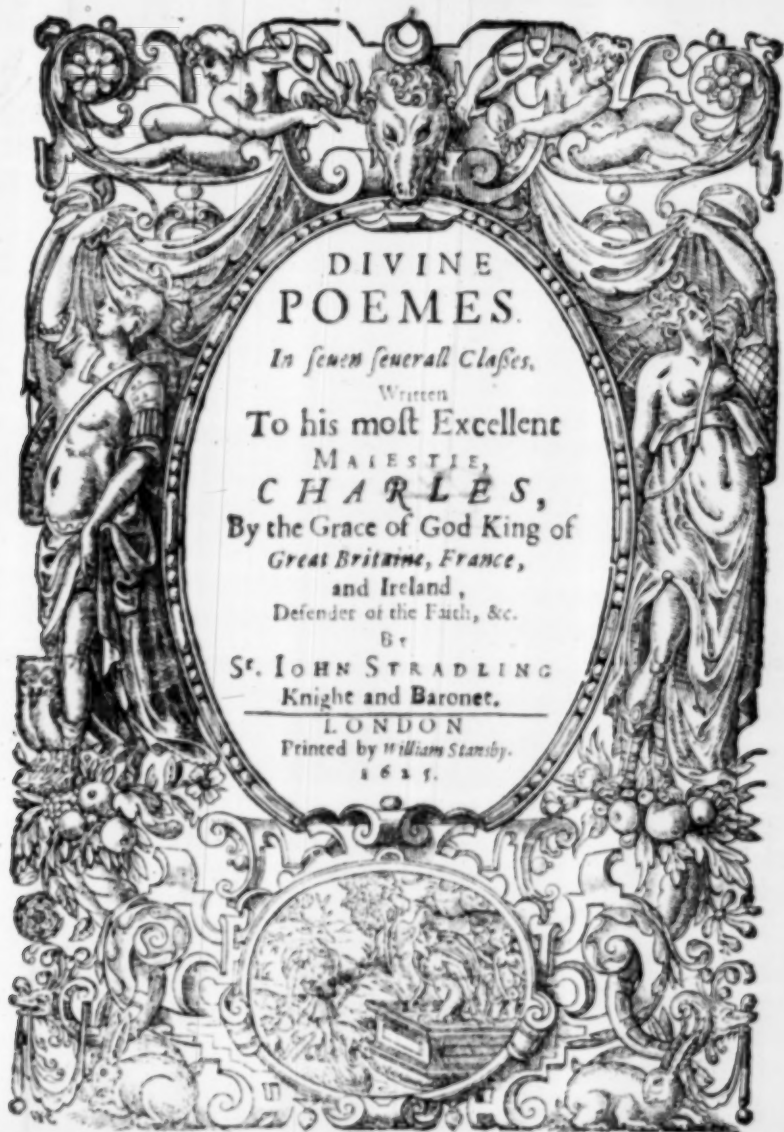
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DIVINE  
POEMES.

*In seven severall Clases,*

Written

To his most Excellent

MAJESTIE,

**C H A R L E S,**

By the Grace of God King of

*Great Britaine, France,*

*and Ireland,*

Defender of the Faith, &c.

By

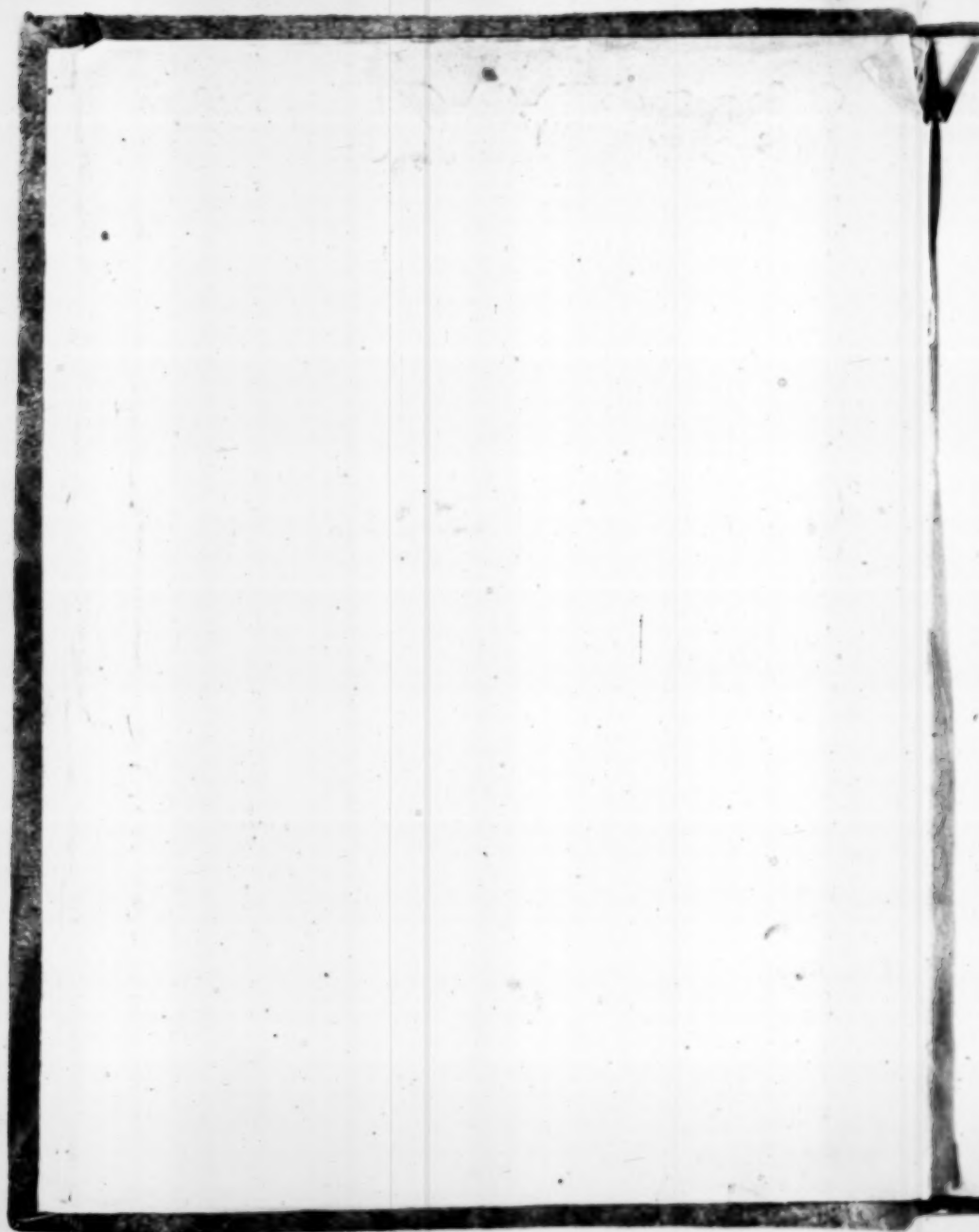
**ST. JOHN STRADLING**

**Knight and Baronet.**

**LONDON**

Printed by *William Stansby.*

1625.





TO  
THE SACRED  
MAIESTIE OF MY  
DREAD SOVERAIGNE  
LORD THE  
KING.

**S**Ee (gratious Liege) from *Sabrin*s farthest shore,  
(The semicircling bound of that dominion,  
Where hardy *Britaines* your great name adore)  
A Shepherd lowly in his owne opinion,  
Bold on your Grace, presents you with a Song,  
Whose subiect rightly doth to you belong.

A Theame diuine, though simple be the Singer:  
A feast of dainties, in a wooden platter:  
As you esteeme the Cates, accept the Bringer:  
Deeme of the Person, as you like the matter.  
The Swaine could not find out a fitter thing,  
To shew his faith, and zeale vnto his King.

'Twas in the Presse, liuing your Royall Sirē,  
Saluting you with Title of *The Prince* :  
But sith the *King of Kings* hath rays'd you higher,  
The *Frontispice* is onely altred since.  
The Booke each-where its former style obserues,  
And humbly begs your pardon where it swerues.

Vouchsafe it shelter vnder Your protection.  
It guides the Reader to eternall rest,  
Directs Inferiors to their due subjection,  
Stor'd with instructions vsfull for the best. (ding:  
May Kings and Princes from your loynes descen-  
Reade it with comfort to the worlds ending.

*Your Sacred Maiesties most*

*humble, and faithfull Subiect:*

IOHN STRADLING

*John Stradling*



To the Reuerend Father in God,

THEOPHILVS,  
Lord Bishop of Landaffe, my  
worthy Dioceſan.

Sent with the Copie, to be  
peruſed.

G Good

**H**ere, here a Childe of mine in *Sacred Font*  
Alreadie dipt, repayres for *Confirmation*  
To you (my Lord) reflect your eye vpon't,  
I'm ſuertie for his Chriſtian education.

Then on his Head impoſe your hand, and bleſſe,  
If you approue the Faith he doth confeſſe.

Your Lordſhips very louing friend,

IOH. STRADLING.

---

The Lord Biſhops anſwere.

**I** View'd your Childe, and I dare ſweare 'tis yours,  
So plaine ſo pithy, and ſo like the Sire:  
The Theame diuine, commend's your well-ſpent how'rs,  
The Poets furie, and the Fathers fire.  
I poz'd him in our vulgar Catechiſme,  
And thus Confirm him, he is void of ſchiſme.

Your true louing friend,

THEO. LANDAVENSIS.




Another of the same Lord  
Bishop.

**T**His booke's a Sustæme Theologicall,  
A Paraphrase vpon the holy Bible:  
I wish, who stand vpon their Gentrie, all  
Such Poets were; instructed thus to scribble.  
No man could write the Theoric so well,  
Who did not in the Practick part excell.

THEO. LANDAVEN.

*Spes mea mista mea*

*Spes mea*



# DIVINE POEMS.

## *The first Classis.*

### THE ARGUMENT.

MESSIAS { Promised, }  
                  { Figured, } Prophecied.

*The Theme propos'd, the heav'nly ayde implor'd:  
Mans fall. Messias of the Womans seede  
Promis't, by whom Mankinde should bee restor'd,  
To Patriarks renewed oft, here reade.*

*Types, Sacrifices, Figures shew the same,  
Prophets describe his Person, Birth, and Name.*



*Mayden-Mother, and a King her sonne,  
Excite my Muse a taske to vnder-take:  
The like hath not beene since the world begunne.  
My spirits faile, my feeble hand doth shake,  
My heart, with highnesse of the theme doth tremble:  
The true-heart-searcher knowes I nought dissemble.*

The subiect  
of this worke

*2.  
O thou the Source, and Subiect of my song,  
That canst make Babes thy prayles to rehearse:  
Illuminate my minde, vntie my tongue,  
That I may see aright, and sing in Verse,  
Thy high Discent, thy Birth, thy Generation,  
Life, Doctrine, Deeds, Death, strange Resuscitation.*

Invocation for  
divine ayde,

*3.  
That seeing, singing, I may meditate  
On th' Worlds new-birth, lost-mans regeneration:  
That, what my Muse shall in rude Rimes relate,  
May sweetly worke in many, soule-salvation.  
(For, who here reades, beleeues, and liues thereafter,  
Is Gods deare childe beloued, sonne or daughter.)*

B

When

Gen. 1.

4.

When God plac't Man i'th' Garden of delight,  
 And made him Lord of all things vnder skie:  
 He gaue him one precept to keepe aright,  
 With threat, that for transgressing he should die.  
 Man sinning had his doome, depriu'd of blisse:  
 A curse laid on the earth, himselfe, and his.

Adam his siane  
 and fall,

First, amplified  
 by the excel-  
 lency of his  
 creation.

5.

Had hee beene shap't after an vgly fashion,  
 Or made a Mome of meane capacitie.  
 Or shut vp in some simple habitation,  
 Or fram'd the subiect of infirmitie:  
 Or destin'd to some drudging occupation,  
 So as he might haue loathed his creation:

Gen. 1.

6.

Some colour had beene to excuse the crime,  
 And mitigate the rigour of his doome:  
 But he, of all earth-creatures had the prime,  
 Sate Ruler of the rest, as in Gods roome:  
 Endew'd with reason, speech, and comely feature,  
 After Gods Image, a most noble Creature.

7.

Else his dwelling, daintie fruits his feeding,  
 Health, beautie, strength, not subiect to decay:  
 He needed not to toyle, nor sweat for's breeding,  
 But thinke vpon his God, thanke him, and pray.  
 Old age, diseases, death could not haue harm'd him,  
 Had he obey'd his Maker who fore-warn'd him.

Secondly, by  
 the facilitie to  
 haue obserued  
 the Precept.

8.

Nor was the Precept so precise to hold,  
 (One Tree among some thousands to forbear.)  
 But that the retchlesse creature was so bold,  
 His wife to follow, more then God to feare.  
 Sure, to the Deuill he would not haue yeilded,  
 But by the Woman, simply was beguiled.

Gen. 3. 13.

That

*Divine Poems.*

3

9.

That knew the subtle Serpent, who began  
To tempt the weake, and likeliest to be wonne :  
He made no offer to seduce the Man,  
But gayning her, he thought the matter done.  
By *Adams* fall, each man is taught a Lecture :  
I say no more, but leaue it to coniecture.

10.

How long he dwelt within this pleasant seate,  
Whether some yeeres, or moneths, or dayes, or lesse :  
Ere he of that forbidden fruit did eate,  
Presum'd his Makers precept to transgresse :  
Are questions I'll not venter to decide.  
Long in the place it's like he did not bide.

Questions  
answered.

11.

" For why ? The Deuill certes soone began  
" To play his prize ; he vseth not to sleepe,  
" But watcheth euer to beguile that man,  
" Whom God and his good Angels doth not keepe.  
" No sooner did this Fowler set his gin,  
" But *Adam*, like a silly fowle, flew in.

12.

If he, a creature of such rare perfection,  
Such depth of reason, wisdom and foresight,  
Who had to good and ill like free election,  
Who knew precisely what was wrong, what right :  
If such a Man, so Angell-like as hee,  
At first assault could yeild, and conquer'd bee.

13.

What may be hop't for in his wretched race,  
Infected with the venom of his sinne :  
Made foes to God, depriued of his grace,  
And much more apt to let temptation in ?  
How may we shun that subtil Serpents baits,  
Who to beguile vs, all occasions waites ?

B 2

A

14.

A Compa-  
rison.

A subiect tainted with such shamefull treason,  
Against his souereigne Lord to him most kinde:  
To hope for pardon, certes hath small reason,  
To sue for it, how durst he cast in's minde?  
What he might blush to begge, God freely gaue:  
Enfranchis'd him, who made himselfe a slave.

15.

Gods infinite  
goodnesse to  
Angels, and  
Men.

In God, a mirror full of admiration,  
Neuer enough admired we behold:  
To Man and Angels in their first creation,  
Such boundlesse bountie as cannot be told:  
Diuinitie excepted, nothing wanted:  
In oīher Princely gifts they were not scantd.

16.

These, wayting alwayes in his heauenly Palace,  
Blest with his presence: (Blessing there's no greater,)  
That, in earths pleasant Garden taking solace,  
Sole Lord and King ouer each other creature.  
What would? Nay more what could they haue expected?  
Ingratefull, that so good a God neglected.

17.

Lastly, by  
the obedience  
of inferior  
creatures, mans  
rebellion is  
agruated.

All creatures else obseru'd their Makers Lawe,  
Aym'd at those ends, whereto he had assign'd them:  
To breake his Hests, it seemes they stood in awe,  
Nature, not Reason, was the bond did binde them.  
" Angels and Man, that most should haue obay'd:  
" Were onely they, who from their dutie stray'd.

18.

First *Lucifer* presumed to rebell,  
And drew with him whole millions to conspire:  
These hurled downe into the pit of hell,  
Enrag'd with enuie, malice, wrath and ire,  
Persisted and proceeded in their sinne,  
Striving more rebels on their side to winne.

19.

It grieu'd the wretch, to see Mans happy state;  
Tormented was he at his blest condition :  
This mou'd him more, both God and Man to hate,  
For holding that, whereof he lost fruition.  
Fayling 'gainst God, The Man he then assayl'd,  
Nor left him, till against him he preuayl'd.

20.

Oft haue I heard it by my Elders told,  
And noted for a thing most certaine true :  
That men, whom plague or pestilence doth hold,  
The stronger on them that infection grewe :  
The more they with occasions to embrace,  
For drawing others to their desp'rate case.

*A Simile.*

21.

So fares it with that wicked damned Fiend,  
Plagu'd with the rancour of his foule offence :  
He walkes, and hunts about eu'n to this end,  
By might, or craft, or any faire pretence,  
To leade mankinde into his curs't condition,  
And bring both soule and body to perdition.

22.

He wrought with *Adam* iust as he desir'd,  
Made him accurst, and cheated of Gods grace,  
Like to himselfe : (for-cause he once aspir'd,  
Arch-traytor, to mount seated in Gods place.)  
Through willfull pride he fell, can rise no more :  
For Man misse-lead, God kept a boone in store.

The Deuill a  
most wilfull  
Rebel to God,  
vpardonable.

Man simply  
misle-lead,  
found fauour.

23.

So haue I often read, seene and obserued,  
Gods Vice-royes deale with Rebels of each kinde :  
Ring-leaders dragg'd to death, as they deserued,  
When simple soules seduced, fauour finde.  
" Mercy and Iustice ought be ioyn'd together,  
" Kings that haue one alone, as liefe th'had neither.

*A Compa-  
rison.*

24.

Iude 6.

Gods Iustice seized on those sinning spirits,  
That left their first estate, to clamber higher:  
They were rewarded after their demerits,  
Doom'd to the vengeance of eternall fire.

Hence comes that prouerbe, daily vs'd by all,  
(Most certaine is it) *Pride will haue a fall.*

25.

Gen. 3. 12, 13.

*Adam* likewise and *Eue* (poore soules) were cited  
At Iustice-barre, to answer their offence:  
Each of them pleaded, how they were enticed,  
And so confest, vsing no more defence.

Iudgment they had (Gods Iustice could no lesse)  
But Mercy found a meane for their redresse.

26.

A worldly-wise  
Objection, or  
Caull.

A worldly-minded-wizard here will looke,  
To know what motiue mou'd the King of heauen,  
That he lost-man into his fauour tooke,  
Who of his grace himselfe had cleane bereauen.  
Belike, God of his seruice should haue neede,  
Or Man might after stand his God in steede:

27.

Or for some future good in him fore-scene,  
Or else for lacke of Seruitors beside:  
Or, 'cause his fault might a sleight error seeme,  
Not done of malice, stubbornnesse, or pride.  
Such poore excuses some perhaps might sayne,  
Meere phantasies bred in their idle brayne.

28.

Answer.  
Psal. 16. 2.

Fond Fooles, who harbour such a grosse conceit,  
That Man should render God due retribution:  
The matter (doubtlesse) is of greater weight,  
Our goodnesse all, to him is but pollution.  
The crime was treason gainst great heauens-King,  
The streames of mercy from himselfe must spring.

*Divine Poems.*

7

29.

*Of speciall grace, and from Gods owne meere motion,*  
The Pardon did proceede. So vse great Kings,  
When Pardons they bestowe. They'll take no notion  
Of merit, gift, reward, or such like things.

If earth-gods deale so with such as offends them,  
Much more the God of Gods, who that pow'r lends them.

*Degratia specia-  
li, & me-  
ta: wordes of  
dinarie with  
Princes in Par-  
dons, and Pa-  
tents of grace*

30.

It's worth the noting to obserue the way,  
How that *Great Iudge* to sentence doth proceede:  
The Serpent sentenced without more stay,  
He made the *promise* to the *Womans seede*:

And blest her in the very circumstance  
Of that, whereby he meant to enioyne her penance.

*Messias  
promised.  
Gen. 3. 15.*

31.

Her punishment, first sorrowes in her childing:  
Then, to the Man obedience and subiection:  
The blessing on her birth (more comfort yeilding),  
Might well weigh downe a greater malediction.

Thus, of the first, God eas'd her: from the next,  
Most women free themselves. (That's not i'th' Text.)

*Is. 16. 17.*

32.

Now was the Man out of the *Garden* sent,  
To till the ground, and labour for his liuing:  
His time in idlenesse might not be spent,  
Bread had he none, but what he got by striving  
In sweat and sorrow: Herbs the field gaue store,  
Such pittance was allow'd him, and no more.

33.

*Adam* liu'd long, saw many Generations,  
By him his sonnes were taught their Maker knowe:  
They grew apace, began to furnish Nations,  
Yet most of them, to worship God were slowe.  
Of godly men there waxt so great a dearth,  
As onely one was found on the whole earth.

B 4

*Noah*

Noah.

Pet. 2.  
en. 6. 18.

34.

Noah, of righteousness a blessed Preacher,  
To him and his, Gods Couenant was made good:  
The Lord himselfe vouchsaf't to be his Teacher,  
And warning him aforehand of the Flood,  
He built the *Arke*, preserv'd his Familie,  
And stor'd the Earth with his posteritie.

Noahs Arke.  
Pet. 3. 21.

35.

That *Arke* betokened right our Christian Font,  
Where faithfull soules neere readie to be drown'd,  
In sinnes huge swelling Sea of *Negropont*,  
Cleane washt from filth, are saued to be crown'd,  
With blessed *Noah* and his companie,  
To live and reigne as Kings eternally.

Gen. 1. 28. and  
1. 2.

36.

To him the blessing which he first bestow'd,  
On *Adam* and his wife at their creation,  
God once againe renew'd: it further flow'd,  
More choise of foode was 'llow'd for sustentation.  
Now Fish, and Fowle, and beasts: flesh they might eate,  
Whereas before, greene herbes was all their meate.

Gen. 9. 4.

37.

Yet God, to shew how much he did detest,  
The cursed sinne of bloudie crueltie:  
Forbade to eate the bloud of any beast.  
So, to restraine them from all gluttonie,  
The fat (no more then bloud) might not be eaten,  
Both sorts with sharpe correction he doth threaten.

Gen. 11.

38.

*Noah* dyed full of yeeres, left issue store,  
Few of them all (it seemes) were like their father:  
They snuft, and swore, We will be drown'd no more,  
We'll build a Tower vp to Heauen rather.  
They set vpon the worke, yet in conclusion,  
That building turned to their owne confusion.

Gen.

Thus

<sup>39.</sup>  
Thus some went East, some West, some North and South,  
Searching new Countries yet to them vnkowne:  
A diff'rent tongue was neere in each mans mouth,  
Hardly they knew strange children from their owne.

" 'Gainst God there's no contending: The best way  
" Is first to know his will, and then obay.

<sup>40.</sup>  
I wonder often casting in my minde,  
Gods gifts and graces powred downe on men,  
His threats and plagues withall! how they wax blinde,  
And (pard'ned oft) transgresse the more agen.

" Him whom nor stripes, nor gifts, can fright or gaine,  
" All hope of such a gracelesse childe is vaine.

<sup>41.</sup>  
Among the sonnes of *Noah*, few were found,  
(Much like blacke Swannes) that walked in his way:  
They neither fear'd Gods iudgments when he frown'd,  
Nor for his gentle Promises car'd they:

As if there had beene neither Hell, nor Heauen,  
Aduent'ring soule and all on fixe and seauen.

<sup>42.</sup>  
Like Birds for whom the Fowler spreads his net,  
And traynes them in with whistle, and a stale:  
Or fish, when bayted hookes old Anglers set,  
Which bitten, brings them soone vnto their bale.

So that old Angler-for-mens. soules, some wynnes  
With sweetned baytes, and some with subtile gynnes.

<sup>43.</sup>  
Though *Shem* were most religious of the rest,  
And Gods true worship to his children left:  
Yet in few after-ages, eu'n the best  
Fell backe, and of that blisse themselves bereft.

Yea *Terah*, father of Gods faithfull friend,  
From the true God, to false his heart did lend.

*A Simile.*

*Shem.*

*Ios. 24. 26.*

To

The Promise  
Of the Messias  
renewed to  
Abraham.  
Gen. 12. 3.  
and 22. 17.

To *Abraham* God shew'd himselfe more plaine;  
Reclaym'd him from the Land where long he dwelt:  
The *Promise* to him he renew'd againe,  
Such fauour none before him euer felt.

Their foe-mens gate b<sup>y</sup> his seede should be possessed,  
And in his Seede, all Nations on earth blessed.

What of our Grandame *Eue* in Paradise,  
More darkely had beene spoken long before:  
The same to *Abraham* twice at least, or thrice  
Was said, and God himselfe vnto it swore.

Feb. 16.

That such as of the Promise should be Heires,  
Might rest most sure, without feares or dispaire.

The promise thus to *Abraham* made good,  
His faith was strong, not spic't with vnbelieve:  
All points (perhaps) not fully vnderstood,  
He was resolu'd, and setled in the chiefe.

To God he moan'd, for wanting of a sonne,  
T'accomplish that which he knew would be done.

d fence of  
Abrahams  
doubts, moued  
God touch-  
ing the pro-  
mise made to  
his Seede.

Gen. 15. 26.  
Rom. 4. 17. 20.

It seemes, he fear'd his Steward should succede,  
Enioy both goods and lands which he posselt:  
Such doubts by him objected we doe reade,  
But, by a sound Interpreter exprest,

We learne the question grew not of distrust:  
For why? he knew God in his Word was iust.

Else *Abrahams* faith had not beene so commended,  
Nor he the Father of all faithfull nam'd:  
Rather his doubting had beene reprehended,  
Himselfe for such mistrusting rightly blam'd.

His often prayes pleade his innocence,  
The question mou'd, admits a faire defence.

Belike

49.

Belike he could not well discerne the way,  
Of working that which passed reasons reach,  
By quest'ning with his God he might assay,  
Whether his Lord, that lesson would him teach.  
Thus much God told him, he thy Heire shall bee,  
Who from thy bowells drawes his pedigree.

Gen. 15. 4.

50.

Sara (good Ladie) shee began deuise,  
To helpe the matter by her policie:  
Her daughters in this age are more precise,  
At leastwise they like not such charitie.  
Thus the old man by Hagar had a boy,  
For him he pray'd, in him he tooke much ioy.

Gen. 17. 18.

51.

This issue got, he dreamt not of another,  
Thought him the Lad should breede the world its blisse:  
Sara he knew too old to be a mother,  
Yet soone was taught, how he conceau'd amisse.  
From her (said God) Nations and Kings shall spring:  
He worshipped, and smil'd to heare the thing.

Vers. 17.

52.

So did his wife, a graue, and modest Dame,  
When that strange newes first sounded in her care:  
Shee slept aside, and hid her selfe for shame,  
To thinke at ninetie shee a childe should beare.  
(Elizabeth did likewise long time after,  
To shew her selfe that shee was Saraes daughter.)

Gen. 18. 12.

Luk. 1. 24.

53.

The liuely branch, sprung from this wither'd tree:  
Messias birth, by one a Virgin pure:  
These twaine may rightly paralleled bee,  
As was that first, so was this later sure.

Resemblance  
in the birth of  
Isaak, and  
Christ.

" The one made way, for credence to the other:  
" Both ioyntly serue, foule vnbeliefe to smother.

All:

Gen. 18. 14.

54.  
All men who credit giue to the Creation,  
And know, that nothing is for God too hard:  
Ought wonder lesse at this strange Generation,  
Nor should their faith be at such promise scar'd.  
Whether is easier, make a thing of nought?  
Or out of old, cause that a new be wrought?

Gen. 18. 19.

55.  
Now 'mong Gods people grew this matter rise,  
*Isa'k* once borne, and *Abrahams* faith made strong:  
He taught his household all their true beliefs,  
To hide this point from them, had beene great wrong:  
" Faith in the promis'd Seede being th' onely way,  
" Which leades to Heauen, all that goe astray.

Gen. 21. 6.

Gen. 18. 12.

56.  
At *Isa'ks* birth his mother laught apace,  
Reioyc't to thinke her friends would be likewise:  
(I read shee laught once in another place,  
But that was fayn'd, after a froward guise.)  
Well might shee laugh, and sing for such a boy,  
From whom was to proceede the worlds true ioy.

Gen. 21.

57.  
Of *Ismael* yet *Sara* stood in doubt,  
Sith *Abr'ham* to that childe great fauour bare:  
Shee rested not, till shee had cast him out,  
Left with her sonne, he should the blessing share.  
" The mothers Blessing, Heritage, and Lordship,  
" Long since (as now) could brooke no fellowship.

Gen. 21. 12.

Gen. 24. 36.

Gen. 25. 5.

58.  
Soone was shee eased of her womans feare,  
For, where before the promise ranne at large,  
To *Abraham* and his seede: henceforth each-where  
To *Isa'k* God assign'd that heritage.  
Some gifts he gaue, by hand, among the rest:  
Then left to *Isa'k* all, as to the blest.

59.  
The bond-borne broode is styled *Abrahams* sonne,  
Though dis-esteem'd compared with the other :  
God named *Iſa'k* (thrice) the onely sonne,  
When *Iſhmael* liu'd, by birth the elder brother.  
He bleſt them much alike in temp'ralties,  
Reſeru'd for one th'heauenly prerogatiues.

Gen. 22. 2.  
22. 16.

60.  
Looke how a Father nurt'reth vp his childe,  
Whom beſt he loues : to breede in him more grace,  
To make him humble, lowly, meeke, and milde,  
At all times ſhewes him not a cheerfull face :  
But ſometimes checks him, ſometimes giues a frowne,  
Thereby from hatefull pride to keepe him downe :

A Compariſon.

61.  
So God with bleſſed *Abraham* did deale;  
His beſt beloued ſonne, and faithfull friend :  
He would not all his minde at firſt reueale,  
Nor ſtraight-way bring his promiſe to an end:  
" Long looked for, more welcome when it came,  
" His faiths aſſurance ſtill encreaſt his fame.

62.  
Yet once againe heauens-King, and earths great Lord,  
Saith thus : My ſeruant *Abrahams* faith I'll proue :  
He worſhips me, by him I am ador'd;  
I muſt trie-out th'aſſurance of his loue.  
Giue me (ſaith God) thy ſonne in ſacrifice,  
*Iſa'k*, that ſonne ſo precious in thine eyes.

*Abrahams* faith  
and loue to  
God, proued.  
Gen. 22.

63.  
This was indeed a triall to the quick,  
A feat whereby ſound frienſhip ſhould be knowne :  
It would haue made the ſtrongeſt heart halfe ſick,  
To ſpill the bloud, much dearer then his owne.  
Excuses faire, and many might he fayne,  
If not t'auoid it quite, yet time to gayne.

M9.

Amplified by  
the readinesse  
of his obe-  
dience.

My God, this is the childe by thee assign'd;  
To bring thy faithfull promise to effect:

How can I be so rash, or so vnkind,  
By killing him, to see that promise cheekt?

Giue me some time to pawse vpon the matter,  
There is no haste, it may be done hereafter.

65.

If not by prayer, or by long perswasion,  
A pardon for his life may be obtayn'd:  
(As once I got for *Sedar* a wicked Nation,  
Had ten beene found from filthy lust vnstain'd.)

Be't so, when I perceauie no remedie,  
Thy will shall be fulfill'd, the Lad shall die.

66.

Matth. 16. 23.

(And did not once our Lords Apostle prime,  
Disswade his Master, neere in such a case?)

'Twas kindnesse to his Lord that moued him,  
Yet Christ rebuk't him sharply to his face.

"(There's nothing wherewith God is better payd,  
"Then when his will is readily obey'd.)

67.

Th' *Arch-Patriarke* vs'd no such glozing tricke,  
His heart vnto his God was firmly knit:

Gen. 22. 3.

Earely next mor'n he rose, bestirr'd him quicke,  
And for performance gets all that was fit.

Fire, wood, and knife he tooke, with full intent  
To execute the deed, 'bout which he went.

68.

Abrah'm's Thrift  
to *Isack*. See  
of *de Antiq.*  
ud. lib. 1.  
27. 14.

'Twere sinne to thinke, that good and holy man  
Ran rudely to the worke without some stay:

We must concaue, he told to *Isack* than,  
What mou'd him so to doe; taught him to pray,

And yeild himselfe to Gods good will and pleasure.  
Some such short thrift he vs'd, as seru'd his leasure.

His

69.

His sonne then bound, and on the Altar laid,  
Mecke as a Lambe, prepar'd him selfe to die:  
The knife tane vp in hand, he neuer staid  
Till God from heauen stopt him with a crie.  
God tooke that thing as done, which was intended,  
A Ramme did serue the turne, and so it ended.

70.

Now this good Father saw his glasse neere runne,  
And taking care of his Posteritie:  
Bethought him of a marriage for his Sonne,  
Willing to see him settled ere he die:  
A *Cananitisb* woman he would none,  
But needes must haue some cousin of his owne.

He provides  
for his sonnes  
marriage.

Gen. 24. 3.

71.

This bus'nesse of much weight, he recommended  
To one, who seru'd him with fidelitie:  
The God of heauen so the man befriended,  
As he perform'd it with dexteritie.  
The storie merits often to be read,  
To marke how God that Messenger did lead.

72.

These labours all, and trialls ouer-past,  
*Messias* dayes he ioyfully did see:  
Then ripe in age, taking his leaue at last,  
Exchang'd this life for immortalitie.  
The best of all that euer liu'd before,  
And such like after him I finde no more.

Iob. 8. 56.

73.

" A godly Father (commonly 'tis scene)  
" By nurture leaues a gracious sonne behinde:  
" Where men vnto their God haue faithfull beene,  
" Their children seldom-while goe out of kinde.  
" As *Isa'k* slept into his fathers state,  
" So in Gods fauour, like to him, he sate.

Kings:

A Compa-  
nion.

74.  
Kings that grant Charters to their Scruitors,  
Or to some Townes, of fauour or defart:  
Though they appoint the sonnes Inheritors,  
And name Successors therein to haue part:  
Yet often-times those Charters are renew'd,  
Some-whiles with wordes, of farther grace endew'd.

but Magna  
charta of Gods  
promise, re-  
newed to Isack  
Gen. 26. 4

75.  
That Great-Free-Charter which the King of Kings,  
Bestow'd on *Abr'ham*, and his Heires for euer:  
Confirm'd to *Isaak* of new he brings,  
(His mercy to his Chosen sayleth neuer.)  
To proue, that in his promise he is iust,  
And free vs from all doubt, or sad distrust.

Ex. 18. and  
Gen. 9. 21.

76.  
" Yet God, of whom all men should stand in awe,  
" Who owes to no man ought, but of meere grace:  
" Not bound to any rules of *Common Lawe*,  
" Nor ty'de to Person, Countrie, Time, or Place:  
Hath pow'r on men, as Potters haue on clay,  
Doth leaue, and take whom likes him. So he may.

Gen. 25.

77.  
*Esau*, first borne: he was a man of might,  
A cunning Hunter, vsed to the field,  
The chiefe and worthiest in his fathers sight,  
Knew well his bowe, and weapons how to weild:  
Like that great sonne of *Cush*, who first began  
With hunting Beast, then after hunted Man.

*Vimrod*.  
Gen. 10. 8.

Gen. 25. 27.

78.  
*Jacob* was plaine, and of demeanor milde,  
Not ranging much abroad, but kept his Tent:  
By nature meeke, and gentle as a childe,  
His time in frugall exercises spent.  
To him God did assigne prioritie,  
Eu'n in the wombe, before natiuitie.

79.

As God decreed, all was by meanes effected,  
His birth-right *Eſau* ſleights, and ſells for pottage :  
A man profane, not fit to be reſpected,  
That lou'd his belly more then's heritage.

Gen. 27. 33.

Heb. 12. 16.

What *Naboths* fathers left him by dilcent,  
To ſell, or change, againſt his heart it went.

1. King. 21.

80.

" And are not now ſome *Eſaues* to be found,  
" Who to fill bellies, and bedeck their backs,  
" Sell ancient houſes, implements, and ground  
" For belly-cheere, and idle aphiſh knacks ?  
" Then *Eſau*-like, turne home by Weeping-croſſe,  
" And crie, Ill fortune cauſed all their loſſe.

81.

When painefull *Jacobs* by their indutrie,  
Reare vp a houſe, where they had none before :  
" God gives his bleſſing to frugalitie,  
" And brings a little, ſoone to ten times more.  
" It ſeldome failes but that a good mans paynes,  
" Is quit in th'end with credit, and with gaynes.

82.

*Jacob* ſate neereſt in his mothers breaſt,  
Shee kept in minde what God to her fore-told :  
Aſſur'd ſhee was that *Jacob* ſhould be bleſt,  
This made her on his part to be more bold.  
By her aduiſe, the bleſſing he did gayne,  
Which *Eſau* weeping begg'd, but all in vayne.

Gen. 27. 28.

Heb. 12. 17.

83.

When to her ſonne, the matter firſt ſhee brake,  
Aduiſing him t'adventure on the plot, ¶  
Declares what *Iſa'k* erſt to *Eſau* ſpake,  
Who with his bowe went forth to ſeek a ſhot :  
He fear'd by ſuch a trick to ſpeede the worſe,  
And draw vpon himſelfe his fathers curſe.

Gen. 27. 6.

84.

Be bold (my sonne) feare not at all, quoth shee,  
 I'll take thy curse, so thou my voyce obey:  
 Goe quickly to the flock, bee rul'd by mee.  
 He yeilds to her, and makes no longer stay,  
 Two Kids he brought, wherewith shee made a messe,  
 Which *Isa'k* eating, did the Bringer blesse.

85.

Thus, in the person of his elder brother,  
 (The storie ought precisely to be noted.)  
 By listning to the counsaile of his mother,  
 Like *Esa'u*, skinn'd: And with his garments, coated:  
 This yonger sonne, obtayn'd the elders blessing:  
 Wherein I plainly reade a double Lesson.

86.

To Mother-Church, her Children should giue eare,  
 In things which God instructs her must be done:  
 Our elder brothers rayment we must weare;  
 By no meanes else Gods blessing can be won.  
 To *Christ* our Lord, this hath a full relation,  
 Whose Iustice cloathing vs, we gayne saluation.

87.

*A Simile.* A boy that once hath waded ouer shooes,  
 And for his fault hath had a check, or threat:  
 Runs further in, cares not how deepe he goes,  
 Sith once for all, he knowes he shall be beat.  
*Esa'u* proceedeth hauing ill begonne,  
 And shewes himselfe a more vntoward sonne.

88.

Gen. 26. 34.

Gen. 27. 41.

He weds with Gentiles 'gainst his parents will,  
 It grien'd them both vnto the very heart:  
 Then makes a vow, he would his brother kill,  
 But wife *Rebecca* thunn'd it with her art.  
 "It's good for sonnes, t'haue mothers on their side:  
 "Few Families where that's not verifi'de.

The

89.

The Sacred Storie leades me next to sing,  
Of Iacobs iourney to a forrein Land:  
His parents both were carefull of one thing,  
And strictly laid vpon him this command:

A Cananitish wife thou shalt not wed,  
Nor take a Heathen-fellow to thy bed.

Gen. 27. 46.  
and 28. 1.

Isaaks charge  
to his soane  
Iacob.

90.

(Such matches long agoe procur'd the Flood.)  
Goe seeke a Mate among thy Mothers kin:  
God make thee fruitfull, bleſſe, and doe thee good.  
His iourney thereupon he did begin,  
Poore-pilgrim-like, with staffe and slender store:  
Himselfe auowes, he carried thence no more.

Gen. 6. 2.

Gen. 32. 10.

91.

God meetes him on his way, renewes againe  
That Great-free-Charter to his fathers giuen:  
Assures him that all feares and doubts were vaine,  
Shewes him a Ladder reaching vp to heauen,  
With Angels climbing vp, and downwards walking,  
Whil'st God to him, of blessed newes was talking.

The promise  
of the Messias,  
renewed to  
Iacob.  
Gen. 28.

92.

Here th'holy Patriarke a vow did take,  
To worship God, and him for euer feare:  
This God, his sole Protector did he make,  
Begg'd of him bread to eate, and cloathes to weare.  
A simple almes, sought from the King of Kings:  
Court-beggers now, aske many richer things.

93.

A Merchant bound vpon a great aduenter,  
For Countries farre remote, to him vnknowne,  
When as into the ship he first doth enter,  
In quest of forrein Lands, and leaues his owne:  
Sure of a skilfull Pilot at the Helme,  
Feares lesse, that Waues his Barke shall ouerwhelme.

A Compa-  
rison.

C 2

So,

94.

So, *Jacob* guided by the worlds-wise-Maker,  
 Wandring from Parents, and his native soyle :  
 Is now become a ventrous vnder-taker,  
 Walketh with courage bold, and feares no soyle :  
 Lead on by him, who *Abr'ham's* man did guide,  
 A happy wife for *Isa'k* to provide.

95.

Gen. 24. &amp; 29.

Their meetings were much like, some ods in speeding,  
 The seruant for his Lord, had quick dispatch :  
 Poore *Jacob* bound apprentice to sheepe-feeding,  
 And then by *Laban* cheated in his match.  
 Yet God, to recompence that iniurie,  
 By *Leah* most blest his posteritie.

96.

Gen. 49. 8.

Shee bare him *Indah*, Lord of all the rest,  
 Not so by birth-right, but by Benediction :  
 From whom was to descend *Messias* blest,  
 To consummate that oft-foretold prediction.  
 The Scepter from that Tribe might not depart,  
 Till *Shiloh* came, the *Gentiles* to conuert.

97.

Gen. 28. 14.

In God this holy Patriarke put his trust,  
 Despaire did neuer harbour in his brest :  
 God said, his seede numbred should passe earths dust,  
 And that in it, all Nations should be blest.  
 Yet was he not so mad, his God to tempt,  
 As if from Natures lawes he were exempt.

98.

Gen. 31. & 33.  
 Reade ouer  
 both these  
 Chapters.

His brother *Esaus* wrath he greatly fear'd,  
 Strong were the motives vrging him thereto :  
 First, on his knees (his hands to heau'n vp rear'd.)  
 He prayes : Then wisely plots what's best to doe.  
 His stratagems were full of policie,  
 God wrought by them his free deliuerie.

99.

I read of one who sayling in the Deepe,  
Tost with a tempest, readie to be drown'd:  
Vow'd to a Saint (and therewithall did weepe)  
If he might shun Seas rage which on him frown'd;  
To deck the shrine with costly ornaments,  
And doe deuotions with due complements.

A storie by  
way of com-  
parison ampli-  
fying Jacobs  
pietie.

100.

The danger past, his foot once set on shore,  
Then laughs to heare himselfe the storie tell:  
He thinks vpon the holy Saint no more,  
But sweares, on Seas hee'll neuer after dwell.  
" In time of neede most men to God can crie,  
" Few yeild him thanks for their deliuerie.

204. 17. 12. 13.

101.

This holy Father bore a better minde,  
No sooner from the danger was he free:  
But forthwith he to worship God enclin'de,  
Erects an Altar to the Lord with glee.  
" Thanks for good-turnes receau'd, prepare a way,  
" For getting of the like another day.

Gen. 33. 20.

102.

Blessings pursue him still where he doth goe,  
The old confirm'd, with some encrease of newe:  
Jacob ( sayes God ) thou shalt be call'd no moe,  
But Prince of God, a Title to thee due.  
He sawe him face to face, strove and prenayl'd,  
That style was to him and his seede entayl'd.

Gen. 35. 10.

Israel.

Gen. 32. 28.

103.

The Author of each good, and perfect gift,  
Though full of bountie and munificence:  
Like to a good houlholder, learns vs thrift,  
Directs how we our treasure should dispence.  
He giues not all to one, nor at one season,  
We must confesse he doth it with great reason.

A Compa-  
rison.

104.

Heb. 6. 19.

" A filiall feare in faithfull men it breeds,  
 " Sustaineth Hope, sure anchor of the soule:  
 " Stirres vs to prayer in our greatest needes,  
 " Repining and Impatience doth controule.  
 " Man cloyd and glutted with prosperitie,  
 " Declines to Pride, and grosse securitie.

105.

From *Paradise* to *Bethlem* must I trace,  
 The storie of the Womans *Blessed Seede*:  
 Through *Canaan* my Muse hath run apace,  
 And now makes-on for *Egypt-Land* with speede.  
 There findes thee further prooffe and euidence,  
 Of Gods great goodnesse, and deepe prouidence.

106.

*Ioseph.*  
*Gen. 37. 3.*

*Ioseph*, his fathers best beloued sonne,  
 (For that selfe cause his brethren did him hate)  
 Is taught by dreames what after should be done,  
 And sent before (as *Moses* doth relate)  
 His Father and his Familie to cherish,  
 Who else with famine had beene sure to perish.

107.

Gen. 50. 20.

" Men oft lay plots, and proiects doe propose  
 " Of hatred, malice, pride, or avarice:  
 " Yet God thereof doth otherwise dispose, (wise:  
 " Proues them meere fooles, that thinke themselves most  
 " Exalteth him whom they seeke to throw downe,  
 " And from the Dungeon lifts him to a Crowne.

108.

*Gen. 45. 27.*  
*and 46. 30.*

Gen. 49. 8.

Now *Is'el* into *Egypt* comes in hast,  
 There findes his once-lost-sonne in Princely grace:  
 His heart reuiues, to thinke of dangers past,  
 Desires to die, when he had seene his face.  
 Blessing his sonnes, he plainly prophecy'de  
 From *Iudahs* line, *Messias* should proceede.

Good

109.

Good *Ioseph* likewise drawing neere his end,  
Instructed in the faith of his forefathers:  
To *Iacobs* God his soule doth recommend,  
From that *Old-promise*, strength of faith he gathers.  
Which caul'd him of his bones to haue a care,  
And to that purpose made his brethren sweare.

Gen. 50. 24.

Heb. 11. 21. 1

110.

Loe, many hundred yeeres were ouer-past,  
And sundrie changes 'mong the sonnes of *Eue*:  
Since shee of the forbidden fruit did tast,  
And that *Soule-sauing-promise* did receaue.  
In euery age some holy men were found,  
Whose faith stood fast, vpon that rockie ground.

111.

Th'example of such men, ioyn'd with Gods Word,  
Might haue suffic'd for all posteritie:  
Yet God vouchsaf't more motiues to afford,  
To strengthen Faith, quell Infidelitie.  
With types, and figures set before their eyes,  
He shadowed out his hidden mysteries.

Messias figured.

112.

To write of all the wonders wrought by God  
On *Mizraims* Race, and their hard-hearted King:  
The strange effects produc't by *Arons* rod,  
Ere they from thence the *Israelites* did bring,  
I leaue: and onely trace the storie on,  
As I at first propos'd to write vpon.

113.

Their riddance from th' *Egyptian* slauish yoke,  
By *Moses* (man of God) a type of *Christ*,  
Of whom prophetically he plainly spoke,  
Instructed by the Spirit of the High't:  
Their plein-possession of the holy Land,  
To them deliuer'd by Duke *Iosua*s hand.

Moses a type  
of Christ.

Dist. 18. 15.

Iosua.

114.

Heb. 4.

These taught them with the eyes of Faith to see,  
 From spirituall *Egypt* their deliverance,  
 By him who should the *Selfe-Messias* bee,  
 Inough to giue each good man full assurance,  
 That th'onely Guide to the true Land of rest,  
 Was *Christ*, in whom all Nations should be blest.

115.

A two fold promise God did often make  
 To *Abraham*: (marke well the Historie.)  
 He ratify'de the same to *Isaake*,  
 To *iacob* eke, and his posteritie.  
 First, that their seede should numberlesse encrease,  
 And *Canaans* Land possesse in perfect peace.

116.

Gen. 25. 20.

It might haue seem'd a thing incredible,  
 To aged men, whose wiues were barren both:  
 This, once perform'd at full to *Israel*,  
 Might easily confirme in them the troth  
 Of that most *Blessed-Seede*; which thing was next,  
 As you may cleerely finde in th'holy Text.

117.

The Pascheouer.  
Exod. 12.

The *Pascheouer*, most plaine and liuely token,  
 A perfect Lambe, a Male, vnblemished:  
 It must be slaine, yet not a bone be broken:  
 How fully was't in *Christ* accomplished?

Yos. 13.

That blood kept them from *Egypt*s plague, so this  
 Saues vs from Hell, and gaynes vs Heauens blisse. •

118.

The Red Sea.  
1. Cor. 10. 2.

Their passage through the Sea, and in the Clowd,  
 Our holy Sacrament doth shadow-out:  
 It saued them, but soone the Waters flow'd,  
 And choak't the proud vncircumcised rout.  
 "What *Moses* did for them, *Christ* did the same,  
 "For all that trust in him, and feare his Name.

119.

A wonder most, among those wonders all,  
Past Reasons reach, and Natures lawes exceeding :  
Sea-waters to stand steadie like a wall,  
And leaue the Deepe as drie as grounds for feeding !  
He onely that did Earth and Waters make,  
Could cause the Sea his dwelling to forsake.

Exod. 14. 29.

120.

From *Egypt* to the Defart we goe on.  
Of *Pharaos* Host the feare once ouer-past,  
The People fall away from God anon,  
Their confidence in him, declines in hast.  
His Promise old, they scarce beleeeue for true,  
But that 'twas oft confirm'd by tokens newe.

121.

Long was it not, ere that stiffe-necked Nation,  
Forgot what wonders God for them had wrought :  
They murmured, and fell to alteration,  
Grudging 'gainst *Moses*, bread and flesh they sought.  
In *Egypt*s flesh-pots they tooke more content,  
Then in their freedome, and soules nourishment,

Exod. 16.

122.

(Liue there not now some murmurers, thinke yee,  
At *Moses* and at *Aron* close-repining :  
Who lightly touch't with sword, or penurie,  
Run vp and downe the streets like dogs a-whining,  
Not caring, so they haue their ease, and fill ;  
Let Church, and State and all goe which way 'twill !)

Psal. 59. 14.

123.

God rayned *Manna* from his Throne aboue,  
He gaue them Bread, the blessed Angels food :  
Yet they against his Ordinance still stroue,  
The vse of it, few rightly vnderstood.

Minna.

Psal. 78.

Exod. 16. 20. 7.

" A figure 'twas of that true Bread indeed,  
" Whereon all faithfull soules deuoutly feed.

1cb. 6.

To

124.

" To some, the more you giue, the more they'll craue,  
So did this people in the Wildernesse:  
When they had Bread, then Water must they haue,  
Yet all would not content them nethelisse.

The Rocks.

There flowed store, forth gushing from the Rock,  
For them, their children, cattle, and their flock.

125.

A type it was to strengthen their belief,  
Of that which often promis'd was before:  
The place tooke name of chiding, and of strife,  
That *Rocks*, of *Christ* a true resemblance bore.  
From their distrust and infidelitie,  
God workes a meane for faith to fructifie.

Exod. 17. 7.  
1. Cor. 10. 4.

126.

To *Sinai* holy Mountayne are we come,  
A place of terror, dreadfull to behold:  
Who feares not, when he reades what there was done?  
Or else by true relation heares it told?

Exod. 19. 12.  
and 20. 18.

A man, or beast that toucht the Hill, must die:  
The people that beheld, began to flie.

127.

" How dares a mortall then those Lawes neglect,  
" By God deliuer'd in that fearefull wise?  
" Why are they not obseru'd with more respect?  
" Is there no feare of God before mens eyes?  
No hope of heauen, no regard of hell?  
No difference put 'twixt doing ill, and well?

128.

" That sweet-soule-sauing-promise made long since,  
" Renewed oft, and often ratify'de:  
" Doth not with men by any meanes dispence,  
" But that to morall Lawes they still be ty'de.  
" What though we cannot all the Law fulfill?  
" That *Great-law-giuer* doth accept good will.

Our

129.

Our weaknesse makes vs on the promise rest,  
And flie to him, who all the Law obay'd:  
Beleeue, and fast, and pray, and doe thy best,  
Then need'st thou not be doubtfull or dismay'd.

Gal. 3. 12.

"Faiths obiekt to th'old *Iewes* and ys, was one:  
"They hop't for him, whom we beleeue is come.

130.

There was in elder times a mightie Prince,  
A sonne he had who 'gainst him did rebell:  
Him the old father, for that foule offence,  
From Court into a Defart did expell:  
Where long he liu'd in vncouth banishment,  
Vntill his fathers furie gan relent.

A Simile, or  
apt Compari-  
son, of the  
Lawes Morall,  
and Ceremo-  
niall.

131.

That King dwelt in a spacious goodly Ile,  
A Countrey wondrous pleasant, rich and faire:  
Where Nature on her Creatures seemes to smile,  
The soile is fertile, healthfull is the aire.  
'Tis euer day there, all the monthes are Sommers,  
There's roome enough, and spare too, for all commers.

132.

All that liue there, are in degree of Kings,  
They feare no treason, nor conspiracie:  
Griefe, sorrow, sicknesse, death: why these are things  
Not knowne, nor spoken off in that Countrie.  
The famous Hill *Amará*, to this clime,  
Is but a muddie moore of dirt and slime.

*Purchas Pilgr.*  
*lib. 7.*

133.

The way was farre, the dangers manifold,  
With Rockes, and sandie shelues on euery shore:  
Yet he cheeres-vp his sonne, bids him be bold,  
When thou comm'st home, thou shalt goe thence no more.  
So ships him for his passage to this Land,  
Giues him a *Chart*, or *Map* in either hand.

Sayes

The Morall  
Law.

<sup>134.</sup>  
Sayer thus : My sonne, this *Chart* must be thy guide,  
And teach thee how thy course thou oughtest shape :  
Looke well vpon it, sayle on neither side,  
For if thou doe, be sure the Seas will gape,  
And sucke thee vp : therefore I say take heede,  
For iust as thou bee'st rul'd, so shalt thou speede.

The Ceremo-  
niall Law.

<sup>135.</sup>  
That Map, see in thy left hand still thou keepe,  
Though not of such esteeme as is the other :  
'Tis for thy vse, while thou say'st on the Deepe,  
Account of it as of a yonger brother.  
Marke well the sundrie figures there exprest,  
They'll comfort thee, the greatest and the least.

<sup>136.</sup>  
These are true shadowes of reallities,  
Which in that happy place thou shalt enioy :  
When thou behold'st these pictures with thine eyes,  
Plucke vp thy heart, be of good cheere my boy :  
The substances thou shortly shalt attaine,  
Then vse this Map no more, 'twill be in vaine.

<sup>137.</sup>  
So dealt great-heauens-King with *Israel*,  
Some Lawes he gaue them, neuer to be broken :  
Some seru'd for complement, to paralell  
True things, whereof those shadowes were a token :  
That when they had the things, the signes might cease,  
And freed from feare, possesse their soules in peace.

The Taber-  
nacle.

<sup>138.</sup>  
The *Tabernacle*, with its implements,  
And, that most holy place *Sanctum Sanctorum*,  
The vessells, tooles, and hallowed instruments,  
Describ'd by *Moses* with diuine *Decorum* :  
Were types of better things thereby exprest,  
As we are taught by one who knew it best.

Exod. 26.  
Heb. ch. 7, 8, 9,  
and all that  
Epistle.

What

139.

What meant the *holy Oile* that *Moses* made,  
Wherewith Kings, Priests, and Prophets were anointed?  
Of that *Messias ointing* 'twas a shade,  
At those his threefold offices it pointed.

The holy Oile  
Exod. 30. & 40.

The *Oile* it selfe (free grace of th' *Holy Ghost*)  
About the rest, was powred on him most.

Psal. 45. 8. and  
Heb. 1. 9.

140.

How could the bloud of Bulls, and Goates, and Calues,  
And such like outward rudiments as these,  
Be for sinne-wounded men, soule-curing salues,  
And serue the turne, Gods anger to appease? (wipe,  
" Soules stayn'd with sinne, such things could not clean-  
" But by affiance in the prototype.

Sacrifices.  
Heb. 10. 4.

141.

Doubtlesse the Law of formall Iewish rites,  
To *Christ*, but chiefly to his Passion tended:  
So true is't (as the great Apostle writes)  
With him, and at his death they fully ended.  
Till then, they guided men him to expect,  
On whom all eyes of faith did still reflect.

Heb. 8.

142.

One liuely type of *Christ* (that blessed Seede,  
So often promised, and shadow'd-out,  
The mayne-source of my song.) I plainly reade,  
And when I reade, am cleered of all doubt:  
As sure as I giue heede to th'holy Writ,  
So surely I beleue the vse of it.

143.

The *Brazen-Serpent*, lifted vp on hie,  
Vpon a pole in all the peoples sight:  
It healed those that readie were to die,  
Whom fierie Serpents mortally did bite.

The brazen  
Serpent.  
Numb. 21. 8.

The meaning of this place him selfe expounded,  
On whom that, and all th'other types were grounded.

Iob. 3. 14.

Who

143.

Who fees the sting of that slie Serpent old,  
Desires a salve that poyson to expell :  
This brazen Serpent with faiths eyes behold,  
Thou hast no neede to doubt of doing well.  
The type fail'd not the *Isra'elites* to cure,  
The thing it selfe, brings with it helpe more sure.

145.

*Ierusalem*, earths ioy, that peacefull seat,  
By *Iudahs* Tribe (from whom *Messias* came)  
First won : by *David* next, who waxed great,  
Of Iewish worthies most in pow'r, and fame.  
*Gal. 4. 26.* This Citie was the shadow of another,  
Of all Gods faithfull Children, the true Mother.

146.

Her King a Priest, a Prophet most diuine,  
True type of *Christ* (his Psalmes so often sing)  
Whose pedigree runs from that Royall line,  
By Law and Nature *Israels* rightfull King.  
*King David.* What th'one did figure-out, th'other fulfill'd,  
So teach great Clerkes, in holy Writ best skill'd.

147.

A man that had beene present in the place,  
What time our Lord, his *Passion* did endure,  
And scene things acted iust before his face,  
Could not haue spoke more plainly, nor more sure :  
*Psal. 22. & 69.* That they should giue him vineger and gall,  
His garments part, take's coate as lot did fall.

148.

This Kingly-Priestly-Prophet once againe,  
Receau'd th'assurance of that promise old :  
Though *Solomon* his honour soone did staine,  
With filthy Idols : yet one may be bold  
*2. Sam. 8.* To hope the best, that with milde chastisement,  
*Eccles. 47. 13.* God wrought in him a full amendement.  
*2. Sam. 7. 14.*

(Haue

149.

(Haue not the best of men beene ouer-taken;  
With like offences to their great disgrace?  
Th' Apostles all, was not their faith sore shaken,  
When they forsooke *Christ* in his hardest case?

*David, Manasse,  
Saint Peter,  
Saint Paul, &c.  
Matth. 26. 56.*

It proues the Church hath need of *Christ* his ayde,  
Whil'st with mortalitie shee is array'de.)

150.

This *Solomon*, the most magnificent,  
The richest of all Kings that reign'd before,  
Beloued of the Lord Omnipotent:  
As did his Sire, himselfe like Image bore.

*Solomon.*

*2. Sam. 12. 24.*

By him and his great state, were plainly meant,  
*Christ* and his Church; which they did represent.

*Psal. 45. & 72.  
and Cant.  
throughout.*

151.

To him the *Tirian Hiram*, Gentile King,  
For building that faire Temple of the Lord;  
Of Firre and Cedar trees great store did bring,  
They made a friendly league with one accord.

*Hiram.*

*1. King. 5.*

A signe, that Iewes and Gentiles both should meet,  
To build the Church with loue, and concord sweet.

152.

Was't euer read, or heard that any Nation  
Were so instructed, guided, and directed  
By God himselfe? Sure none since the Creation:  
Yet neuer men, so much his Lawes neglected.

*1. Sam. 7. 23.*

Wer't not recorded in the holy Writ,  
(So strange it is) no man would credit it.

153.

Had it not beene of Gods abundant grace,  
His Cou'nant and his Promise often made:  
He needes must haue consum'd that wicked Race,  
Who of transgressing, seem'd to make a Trade.

*Exod. 32. 10. 13.*

Their Faith was faultie, and their Manners worse;  
Both which are threatned with a heauie curse.

*Dent. 28.*

What

154.

What though they did possess the promis'd Land?  
 Dwelt at *Ierusalem*, that holy Citie?  
 Had Gods faire sacred *Temple* neere at hand?  
 They fell from God, to Idolls: (was't not pitie?)  
 Despis'd those Lawes diuine, most iust and right,  
 Which *Moses* gaue, and God himselfe did writ.

155.

3<sup>er</sup>. 2.

O *Israelites*, hard-hearted, Beetle-blinde,  
 That cannot see, or seeing will not see!  
 O Nation of all Nations most vnkinde,  
 A mirrour of grosse Infidelitie!  
 The things which for your good were first deu's'd,  
 By you are most, of all men else, despis'd.

156.

" Who now may stand vpon forefathers right?  
 " Or boast of their discent from holiest Saints?  
 " Or who may pleade prescription in Gods sight,  
 " Whom foule defection in their faith once taints?  
 " I finde no warrant to oblige Gods grace,  
 " To any Countrey, Person, Time, or Place.

157.

That mightie Monarch, Earths and Heauens Lord,  
 To whom all Monarkes else are Wormies, and Ants:  
 Vouchsaf't himselfe to speake that gracious word,  
 Not vsing Heraulds-helpe, nor Pursuants.  
 He told those Kings, and those good Patriarks,  
 What afterwards was taught by Scribes and Clarks.

158.

Messias pro-  
 phesied:  
 Heb. 1.

By Messengers henceforth he tells his minde,  
 Oft puts his people in remembrance:  
 Who else were most forgetfull, and most blinde,  
 Securely liu'd, settled with ignorance.  
 'Mongst all their Kings, scarce one of ten is found,  
 Whose life was godly, and his faith right sound.

They

159.

They thought, sith they had *Abraham* to their father,  
It was enough to get his heritage:  
His Faith and Workes they should have follow'd rather,  
Things sleighted then, as they are in this age.

Such sonnes, that holy Father hath great plentie:  
True Abrahamites, as then, so now are daintie.

160.

Now must we marke how in the times succeeding,  
God taught and school'd those people so vnroward:  
Their state declin'd, Religion lay a bleeding,  
The men were most stiffe-necked, stubborne, froward.

One meane would not suffice, all to amend:  
He vsed many, tending to one end.

161.

Much like a great Commander in the warres,  
Who rules an Host compos'd of sundrie Nations:  
Some prone to mutines, quarrels, strife, and jarres,  
Some giu'n to sloth, and idle recreations:

*A Compari-  
son.*

Some coward-cranes, when they should march to fight,  
Bethinke them of the readiest way for flight.

162.

Some others, like good men at armes in deed,  
Performe all duties with their vtmost pow'rs:  
Still prest to helpe their Captayne at his need,  
Stand Centinels at pointed place, and how'rs:  
By wise forecast, and warlike policie,  
Deales not alike with all this companie.

163.

One sort with gifts, and faire rewards he bindes,  
With martiall rigour others doth correct:  
By promises to some, he sounds their mindes,  
Some he casseers, and wholly doth reiect:  
And thus by skilfull warlike discipline,  
Effects with good successe his full designe.

D

So

164.

So the great *Lord of Hosts* with *Israel* deales,  
 A people hard to rule, as euer any :  
 His will to them, by Prophets he reueales,  
 Some by sharpe stripes, by promises winnes many :  
 By threatnings often he affrights the rest,  
 With blessings manifold rewards the best.

165.

The Prophets. Pervse the sacred Volumes of Records,  
 Writ by those holy Pen-men, heauenly Scribes :  
 Abundant prooffe, each one of them affords,  
 Of Gods proceeding with the Iewish Tribes.  
 And all, to make them of that *Promise*, Heires ;  
 Seal'd to the holy Patriarks, and theirs.

166.

*Ier. 25. & 35.  
 & 50. &c.*

One Prophet daunts them with captiuitie,  
 Heart-pining famine, sword and pestilence :  
 Then comforts them with their deliuerie,  
 Threats to their foes a heauie recompence.  
 Thus with sharpe pills halfe-dead, he them reuiues,  
 Renewes their strength with sweet restoratiues.

167.

*Esay 47.  
 Eze. 30.  
 Amos 1.*

Another, to deterre them from their sinnes,  
 And fright them by their neighbours punishment :  
 With threats and plagues on Heathen folke beginnes,  
 Thereby to cause the *Israelites* relent.  
 The mildest way of fatherly correction,  
 For drawing stubborne sonnes to due subiection.

168.

*A Simile.*

Thus deale fond mothers with their wanton boyes,  
 Who in their hearts possesse the neereft place :  
 Alluring them oft-times with pleasing toyes,  
 Somewhiles they'll whip a slaue, or vassall base,  
 For childrens faults : Or beat the clothes they weare,  
 And by such fetches, keepe them in some feare.

God,

169.

God, euer mindfull of his Couenant,  
And that *Good promise* made, est-soones renew'd  
To *Abraham* his friend, and faithfull seruant,  
And others in the ages that ensu'de:  
By Prophets still pursues his first intent,  
Assures them that *Messias* shall be sent.

170.

All faithfull Men and Women 'mongst the *Jewes*,  
Held constantly that ground-worke of their Creede:  
The Fathers told their Children this good newes,  
Taught them the *Promise* of that *Blessed Seede*.  
Yet all points, in each age, not fully showne,  
Some mysteries were by degrees made knowne.

*Iob. 4. 25.*

171.

Great things and many are of him foretold,  
Some of his Birth, his Life, his Gouernment:  
His Passion and his Suffrings manifold,  
Yet all agree with vniforme consent.  
One vtters plainly what in darker speech,  
Another in selfe-sense doth elsewhere teach.

172.

His Birth, a thing that farre exceeds beliefe,  
Were faith to Natures lawes, and reason bound:  
It was foretold in wordes most plaine and brieft,  
The speech by fact full true long after found:  
That of a Virgin pure immaculate,  
He should be borne. (Was neuer birth like that!)

*Messias* birth  
prophesied.

*Is. 7. 14.*

173.

His Name more wonderfull then was his Birth,  
A mysterie of mysteries contain'd:  
*Immanuel*, as much as Heauen on Earth,  
Or *God with vs*: (The sense neede not be strayn'd.)  
Notes both his Natures, humane and diuine,  
Which one selfe Person strangely should combine.

His name *Immanuel*.

174.

*Isaiah.*

Thou holy man of God, aboute all other,  
 Who things to come, most plainly didst foresee:  
 How could'st thou say, a Maide should be a Mother,  
 And couple childe-birth with Virginitie!  
 Onely this childe of whom thou dost foretell,  
 Instructed thee to speake the truth so well.

175.

These secrets deepe, ere thou didst them reueale,  
 (For neuer doe I finde them told before)  
 It seemes were not yet know'n in *Israel*:  
 Once publisht, were beleueed more and more.  
 Though long vntill the thing was full effected,  
 The prophetic no good man yet neglected.

176.

*Mal. 3. of Iohn  
 Baptist, the  
 Harbinger of  
 Mesias.*

And sith *Mesias* was by birth a King,  
 From *Iudah* rightly drawing his discent:  
 Sith he to *Israel* great ioy should bring;  
 An Harbinger before him must be sent,  
 (As Princes vse) his comming to declare,  
 And for his Person, passage to prepare.

177.

*Zf. xi. 6. and  
 65. 25.*

*The manner  
 of his com-  
 ming.*

The manner how this Royall childe should come,  
 Was fully scene by them who thereof write:  
 Not Souldier-like, with Trumper, Fife, and Drum,  
 Or armed troupes, to skirmish for his right.  
 Then 'twas foreshow'n, that bloudie waues should cease,  
 And Nations all securely liue in peace.

178.

*i Zech. 9. 9. 10.*

Not in a rich triumphall Charet set,  
 Nor mounted on a stately barbed Sreede:  
 No Lordlings great, nor Captaynes with him met,  
 To guard his person (such he did not neede.)  
 In lowely wise he on an Ass must ride,  
*Iustice* and *Peace* wayting on either side.

The

179.

The Place likewise in which he should be bore,  
(A circumstance 'mongst others to be heeded.)  
Precisely named by one Prophet more,  
Who told it as in after-times succeeded.

The Place.  
Mich. 6.

" (All true Relations soundly 'gree together,  
" Of falsities th'one jumps iust right with neither.)

180.

A scantling of the Time by some is taken,  
Yet sealed vp, and hid from vulgar eyes:  
When *Isr'els* state lyes waste, and all-to-shaken,  
Deprived of the daily sacrifice:

The Time.  
Dan. 7. & 9.  
and 12.

Ere long must come that *Ancient of dayes*,  
*Messias* hight; who *Dauids* Throne shall rayse.

181.

Yet one, to shew what after should betyde,  
Is swallowed by a Fish within the Deepe:  
*Three dayes* shut vp in it he did abyde,  
So long our Lord, within his graue must sleepe.

*Jonah.*

That, cast on Land, his errand did fulfill:  
This, rising vp, perform'd his Fathers will.

182.

O wondrous Childe, great God, the Prince of peace,  
Mayne subiect of all holy prophecies:  
Who may relate thy Kingdomes great encrease,  
Thy Churches glorie 'mong posterities!  
All *Gentiles* with the *Jewes* shall thither flie,  
Both ioyne to make vp one fraternitie.

*Is. 9. 6.*

*Micah. 4.*

*Is. 54.*

183.

By thee, that glorious building must be rays'd,  
Thou Master-builder, and chiefe corner stone:  
Thy Name among the Saints be euer prays'd,  
All laud and honor bee to thee alone.

*Ps. 118. 16.*

Thou onely Shephard of thy chosen flock,  
And of that house, the sure-foundation-rock.

*Ps. 34. 23.*

184.

Num. 23. 10.

Who may recount the dust of *Jacobs* seede,  
Or number vp one quarter of that trayne,  
Whereof in sacred Historie we reade,

Ez. 60. 4.

Psal. 72. 10.

That shall resort, and thither flock amayne!

Ef. 49. 23.

When Kings shall bring their treasure vnto thee,  
And Queenes make sute, thy Nurses for to bee!

185.

Ef. 55. 1.

Come, come all people to this heavenly Court,  
Come rest your selues vpon this holy Mount:  
Come drinke sweet Waters and pay nothing for't,  
Come take rich treasures, yeilding no account.  
Why come you not, when such a King doth call,  
Who hath enough to giue content to all?

186.

Psal. 45. 33.

Here reignes a Queene all glorious within,  
With costly Robes, and Jewells richly drest:  
Her beautie each beholders heart doth win,  
Come wait on her, enioy sweet ease, and rest.  
Why will yee dwell in Dennes, and sluttish Caues?  
You may be free, why will you then be slaues?

187.

Wisd. 4.

Be thou into this seruice once retayn'd,  
Thy name within the household-booke enroll'd:  
When thou the badge and cognisance hast gayn'd;  
Keepe th'orders of the Court: And then be bold.  
For, whom this King so specially selectts,  
Those men he neuer afterward reiects.

188. 31

Ef. 49. 15.

What mother can forget her onely childe,  
The birth conceau'd, and bred vp in her wombe?  
And though shee should 'gainst nature wax so wilde,  
As with earths-bowells did her birth entombe:  
Yet heauens Father deales not so with those,  
Whom for adopted sonnes he once doth chose.

189.

" First shall the Sunne forbear to giue his light,  
 " And Seas forsake the bounds to them assign'd:  
 " The Moone and Starres shall shine no more by night,  
 " All Creatures else, turne-head against their kind:  
 " Ere he his chosen heritage forsake,  
 " And breake the Cou'nant, which he once did make.

*Ier. 31. 35.*

190.

Who can instruct all this faire companie,  
 Attendants on so great a King of state?  
 Teach them their points of true Nobilitie,  
 And make them meete, on such a Prince to waite?  
 No man shall neede aske questions of his brother,  
 Nor one giue rules of Courtship to another.

*Ier. 31. 33, 34.*

191.

The King himselfe shall shew to them his will,  
 And print his Lawes so firmly in their heart;  
 The youngest there, may soone attayne the skill  
 To doe his dutie, and performe his part:  
 With due deuoure to serue his Soueraigne,  
 And loue among his fellowes to maintaine.

192.

" Enuie, that foule disease, that fretting canker,  
 " That breakes the gall, and gnawes the very bones,  
 " Makes fit-backs soone grow slender, leane and lanker,  
 " Dwells mostly in the hearts of greatest Ones:  
 Knowes not the way to come within this gate,  
 Each one here, as himselfe, so loues his Mate.

*A description  
 of Enuie.*

193.

Ambition, pride, selfe-loue, the common crimes,  
 That in great Princes Courts too much abound:  
 Smooth tongues, and hollow hearts, which in these times,  
 In Countrey, Court, and Citie, rife are found;  
 Be farre exiled from this blessed place,  
 Such persons here, are euer in disgrace.

194.

The blessednes  
of the old  
Lawes.

*Act. 2. 39.*

O happy people, seede of *Israel*,  
To you and yours the *Promise* first was giuen:  
You onely in this house of God might dwell,  
You onely knew the way, that lead to Heauen.  
To you those liuely Oracles were sent,  
No Nation but your selues, knew what they meant.

195.

*Rom. 9. 5.*

Yours were the Fathers whence *Messias* came,  
A daughter of your owné, must be his mother:  
Yours were the Prophets that foretold the same,  
You had the priuiledge, to call him brother.

*Matth. 12. 46.*

By *Sara* you were Heires to *Abraham*,  
For you did *Moses* kill that *Paschall Lambe*.

196.

*Deute. 5. 33.*

*Exod. 20. 11. 21.*

*Deute. 17. 26.*

*Deute. 30. 18.*

The Morall and the Ceremoniall Lawe,  
For your instruction at the first were writ:  
The one to hold you in a filiall awe,  
Of him who with his finger penned it.  
“ Who so fulfills the same, shall liue thereby:  
“ Transgressors are accurs’t, and doom’d to die.

197.

Th’other by figures, types, and ceremonies,  
By sacrifices alwayes dip’t in blood:  
Did represent *Messias* to your eyes,  
By those, his *Passion* might be vnderstood.  
Your Prophets all, on him did fixe their hope,  
To guide you vnto him, was all their scope.

198.

Then, as you are the true Heires by discent,  
And haue the start by Primogeniture;  
Aduize what was the purpose and intent  
Of *Moses*, and all other holy Scripture;  
Be readie when he comes, him to receaue:  
With doting dreames, doe not your selues deceaue.

The

199.

The tokens all, that should his Birth fore-goe,  
Those haue you scene, in order verifi'd:  
With inward ioy your hearts should ouer-flowe,  
Be not with wordly scandalls scarifi'd.  
He is your King (that iustly is his Name)  
Count not his Crosse, and Suffrings for your shame.

200.

Frame not a King within your idle braine,  
Such one as *Moses* neuer told you off:  
Thinke not the holy prophecies were vaine,  
Of him whom they describe, make not a scoff.  
The time drawes neere, when he himselfe shall show,  
By that which hath beene said, you may him know.

201.

Hereleau I now these *Isra'elites* awhile,  
And hasten forward towards *Bethlehem*:  
Poetick license, must your thoughts beguile:  
Conceau we journey from *Jerusalem*.  
To see that *Virgin-Mother*, blessed Dame,  
Her sonne whom shee *Immanuel* should name.

202.

An Armie marching vnder *Christ* his Banner,  
From Infidels to winne the holy Citie:  
At first sight of the Towne, in humble manner  
Fell prostrate on the ground, and morn'd for pitie,  
To thinke that place by Caytiffs should be kept,  
Partly for grieffe, partly for ioy they wept.

203.

What true Beleeuer can his passions hide;  
With-hold his eyes from shedding teares of mirth,  
When he that Towne of *David* shall haue spi'de,  
Thinke on that *Blessed Childe* his wondrous birth,  
Which had God for his Father, and none other:  
A Virgin pure and spotlesse to his Mother?

2. 7-14.

*Gadfrey. Ann.*  
1099. hist. Turc.  
*A Compa-*  
*rison.*

*Luc. 2. 11.*

My

204.

My heart (me thinkes) within my body skips,  
 With ioy my senses neere themselves haue lost:  
 My tongue cannot be kept within the lips,  
 My feet are swift, to beare me there in post.  
 Heart, Senses, Tongue and Feet strue altogether,  
 Which best shall doe their due, when they come thither.

205.

*A Simile.* A Pilgrim iourning in a forrein Land,  
 Vnexpert in the way where he must goe:  
 Seeks out some Guide, to leade him by the hand,  
 Least in the Wildes he wander to and fro.  
 Thus safely comes he to his iourneyes end,  
 Then thanks the Guide, esteemes him for his friend.

206.

Loe I poore Pilgrim dull, ignorant, halfe-blinde,  
 Deuoutly bent vpon this pilgrimage:  
 Met many Guides all skilfull, faithfull, kinde,  
 I put my selfe into their patronage:  
 They set me neere the Subvrbs of the Towne,  
 I humbly thanked them. Then kneeling downe,

207.

The Authors  
 prayer.

Great God (quoth I) Protector of the Iust,  
 The Guide of faithfull, meeke, and humble men:  
 Who neuer fayleth them that in thee trust,  
 Who see'st the heart, the inward thoughts dost ken:  
 Selfe-wise-conceited Doctors dost besot,  
 And cause them speake oft-times they know not what.

208.

By Babes and Infants soundest out thy prayse,  
 Enablest them to speake of mysteries:  
 To sing such secrets with soule-soothing layes,  
 As thou hast hid from worldly-wizards eyes.  
 Thou know'st what mou'd me to this holy taske,  
 Thou art not blear'd with vizard, or with maske.

First,

209.

First, pardon for my boldnesse I desire,  
Yeild humble thanks for ayde alreadie giuen :  
A further boone, lowe kneeling I require,  
Show me the path that leades direct and euen,  
To bring me safely to my iourneyes end,  
And gayne the Goale, whereto my Muse doth tend.

210.

So here I vow, in singlenesse of heart,  
(Sith better gifts to offer I haue none)  
With those three pious Kings to beare a part;  
And, most vnworthy, yet I'll make vp one.  
My selfe and all I haue, I dedicate  
To thee, whose sacred storie I relate.

Matth. 2. 1.  
and looke  
class. 2. Stan. 77.

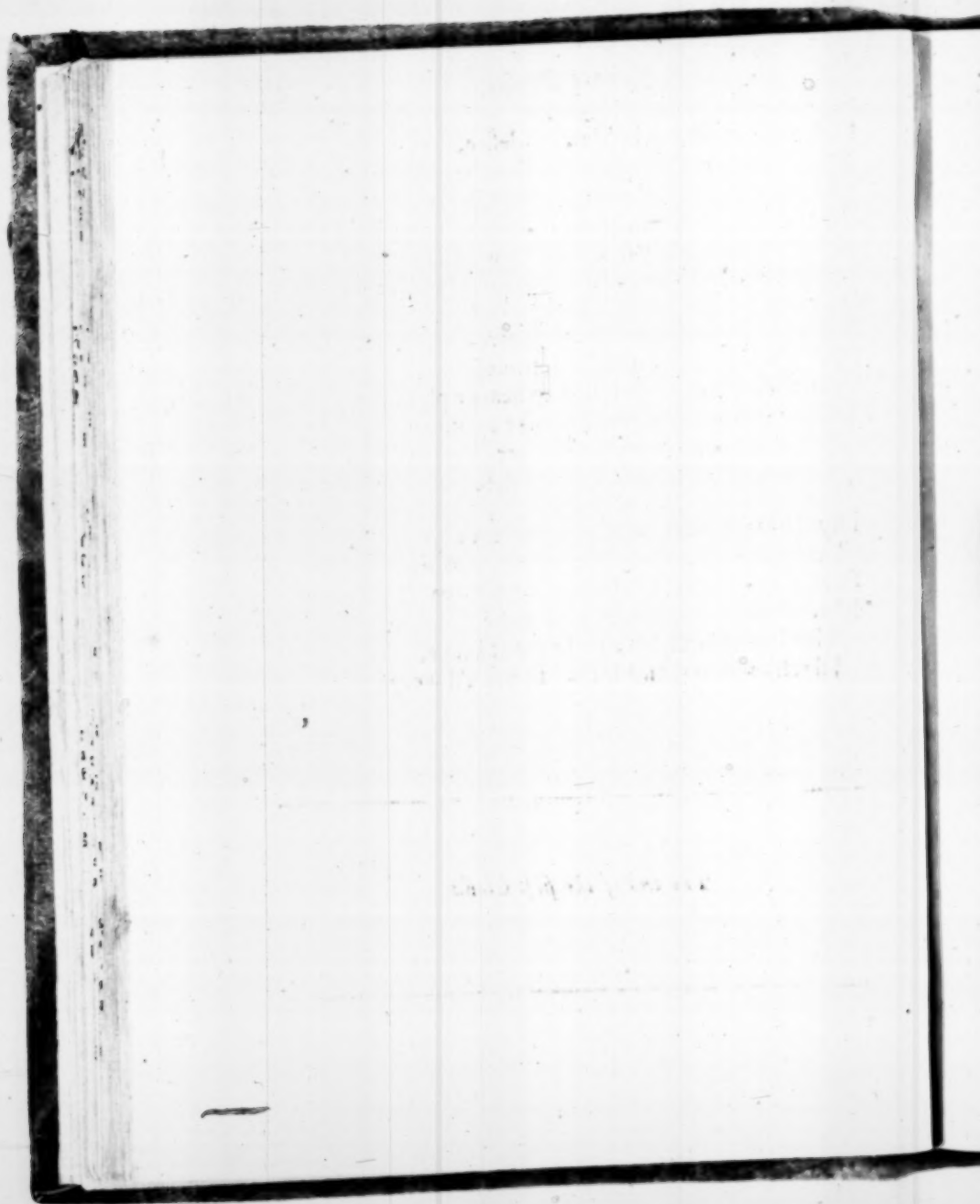
211.


Thy *Blessed Mother* with due reuerence,  
I'll honour still : (Shee doth expect no more.)  
Thee, thee I make my Patron and defence,  
Thee for my God, I onely will adore.  
Thy Precepts all, because I cannot keepe,  
I'll rest on *Grace*, and for my sinnes I'll weepe.

---

*The end of the first Classis.*

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# DIVINE POEMS.

## *The second Classis.*

### THE ARGUMENT.

Messias Birth fore-showne first to his Mother,  
*A Virgin pure both in, and after childing:*  
 To Ioseph afterwards, and to some other.  
 Sheep-keeping prays'd, a life contentment yeilding.  
*The worth and use of noble Heraldrie.*  
*A short defence of Sacred Poesie.*

**O**ft haue I trauail'd in a winters night,  
 Wherein Dame *Phæbe* neuer shew'd her face:  
 The lesser sparkling fiers gaue some light,  
 By which (with heed) my iourney I might trace.  
 I still expected when the day would peere,  
 And faire *Aurora* shew her count'nance cleere.

A Simile, setting out the obscuritie that was of *Messias* comming, in the times neare preceding his birth.

<sup>2.</sup>  
 As shee began to rayse her selfe from bed,  
 The *Vshers* making way for her approach:  
 Bright *Phæbus* hast'ning to thrust out his head,  
 And day all prest, in sisters roome r'encroach:  
 A sodaine shade, worse then all night before,  
 Beset me round, and dim'd mine eyes much more.

<sup>3.</sup>  
 Till *Titan* rowled with that bold affront,  
 His Princely-palace-gates thrust ope in hast,  
 Calls for his Charret, swiftly mounts vpon't,  
 His sight these gloomie shades full quickly chas't.  
 By helpe of whose resplendent glorious rayes,  
 All trauailers might well discern their wayes.

Wisd. 8. 6.  
Reuel. 22. 16. &  
Num. 24. 17.

So, neere before this *Sunne of Righteousnesse*,  
*Bright-morning-starre* rose vp, the worlds true light:  
Egyptian darknesse did mens hearts possesse,  
The prophecies lay hid, as with darke night.  
An argument, *Messias* birth drew neere,  
Whose comming should all doubtfull scruples cleere.

The Authors  
prayer to be  
enlightened by  
the true Light  
of Lights.  
\* *Stella est den-  
sior pars sui  
Orbis.*

*Great Light of Lights, selfe-light*, whose glorious beames,  
Lend lustre to all lesser lights besides,  
When on their Orbes his glitt'ring rayes he streames,  
A glimpse whereof on their \* thick-stuffe abides:  
Whereby of borrowed light they get a share,  
Which in themselves obscure, and darksome are.

Refine the Orbe of my grosse muddie braine,  
So cleere it with thy all-enlightning splendor:  
That thereby some small insight I may gaine,  
Some sparke of heauenly Light it may ingender:  
Which set vpon a candle-stick, may shine,  
Guide many hearts to thee, as well as mine.

The *Glorious Father, Lord, and King of Kings*,  
Who Heauen and Earth, and all therein created:  
Ere he his sonne into this Mansion brings,  
Resolues, the matter should be first related,  
To persons, and by meanes, as he decreed:  
Of Counsellors therein he had no need.

The blessed  
Virgin.  
Luc. 1. 26.

With her who was to be the blessed Mother,  
He first beginnes (so goes the sacred Storie.)  
Shee heard that happy newes before all other,  
Such was his will, to tender her that glorie.

The Angelicall  
salutation.

An Angell hayles her, *Marie* full of grace,  
Blessed art thou above all Womens race.

9.

No maruaile, if at first shee stood amaz'd,  
And muzed what the Salutation meant:  
But when the Angell had his message blaz'd,  
And told the errand, whereon he was sent;  
Shee shooke of feare, and doubt; full satisf'd.  
By faith, in that which th' Angell propheci'd.

10.

Thinke not the blessed Virgin did distrust,  
In asking how that wonder might be done:  
To be resolu'd at full shee had a lust,  
How shee without mans helpe, should beare a sonne.  
The question issued not from vnbeliefe,  
Her absolute assent, was quicke and brieft.

Her question  
proceedeth  
not out of  
distrust.

11.

A mother when shee heares a sure narration,  
Of some great honour hap'ned to her child:  
Tickled with ioy, shee prayes a fresh relation,  
And yet when shee within her selfe smil'd,  
As if shee had forgotten what was said,  
To heare the newes once more, shee's well apaid.

A Compa-  
rison.

12.

Some, out of weake beliefe such questions make,  
As *Moses* when the people cry'd for meate:  
Though God himselfe the taske did vndertake,  
To giue them flesh, their bellies full to eate:  
How may sixe hundred thousand men (said hee)  
Suffic'd with flesh, here in this Desert bee?

NUM. 11. 21.

13.

Such was the fickle faith of *Zacharie*,  
Who to the Angels word gaue small beliefe:  
And *Nicodemus* was as weake as hee,  
Albeit a Pharise among the chiefe.

LUC. 1. 18.

Job. 3. 4. 9.

(bee,  
Through weaknesse these cast doubts, how that might  
The meanes whereof, they did not plainly see.

Some.

14.

Some others, of meere incredulitie,  
 Much like brute beasts, leane wholly to their sense:  
 They'll credit nought, but what doth full agree  
 With Natures lawes, fits their intelligence.

13. King. 7.

Such was that Prince to whom *Elisha* spake,  
 Who of his wordes, a small account did make.

15.

Some others all as bad, or rather worse,  
 Aske questions in dirision, and scorne:  
 As *Pilate*, when with him Christ did discourse,  
 Made manifest the cause why he was borne,  
 Told him the *Truth*. What thing is *Truth* (quoth hee)  
 As who should say, I know't as well as thee.

Isa. 18. 38.

Her divine  
 song *Magnifi-  
 cat*.  
*Luc. 1. 46.*

16.

The *Virgin* quickly fell to her deuotions,  
 And fram'd a dittie hight *Magnificat*:  
 Where shee expresseth sundrie heavenly motions,  
 Neuer sang Maide so sweet a song as that.  
 With heart and soule in God shee did reioyce,  
 Who had vouchsaf't, of her to make his choice.

17.

To speake of euery point, would be too long,  
 One clause that fits my Theame, I must obserue:  
 How, to shut-vp her soule-delighting-song,  
 From ancient Hebrewes vse, shee doth not swerue;  
 But sticks to *Abr'ham*, and that promise old,  
 Her faith in that, caus'd her to be more bold.

*Ioseph.*  
*Matth. 1. 19.*

18.

From *Iosephs* eyes the thing awhile was hid,  
 Espoused they had beene; not fully wedded:  
 He muz'd how of his Mate he mought be rid,  
 When bigge he found her, neuer by him bedded.  
 Then in a dreame, God shewes him what was done,  
 And that *Worlds-Saviour-Iesus* was her sonne.

The

19.

The man obedient to this heavenly vision,  
Ioyous (no doubt) and with the newes well pleas'd :  
Embrac't his wife, repented his misprision,  
In heart and soule much comforted and eas'd,  
He tooke her home, and knew her not before,  
Nor, *Till*, her first begotten sonne shee bore.

Matth. 1. 25.

20.

Here busie heads some doubts and scruples raise,  
'Mongst sober Christians well to be forborne :  
Yet sith they oft be argued in these daies,  
I'll say my minde: (whereto I durst be sworne)  
As shee our Lord did beare, a Virgin pure ;  
So all her life (say I) shee did endure.

Questions about the blessed Virgins perpetuall Virginie.

21.

Though *Iesus* styled be her first-borne sonne,  
It argues not that shee should beare another :  
For *Christ* is nam'd, Gods first begotten sonne,  
Yet, in that sense, he neuer had a brother.  
We are Gods children by adoption,  
He onely is by birth, and by conception.

Objections, or  
Cauals.

Heb. 1. 6.

Iob. 1. 14.

22.

*Untill* (say some) an after-time implies,  
Plaine pointed at, when *Ioseph* should her knowe :  
That word (with them) their fancie verifies,  
Then huddle-vp a few coniectures mee :  
They dwelt together, iourney'd here and there,  
In all respects, as man and wife they were.

Matth. 2. 14 &  
Luc. 2. 51.

23.

Coniectures bare, the question to decide ;  
This word *Untill*, a diuerse sense admits :  
Most times in Scripture, makes on th'other side,  
*Neuer at all*, with that word often fits.  
When *Samuel* came no more to visit *Saul*,  
*Till* death : it's meant, he sawe him not at all.

Answers to the  
Cauals.

1 Sam. 15. 35.

*Matth. 5. 18. 16.* <sup>24.</sup> Of such like phrases holy Writ hath store,  
 and oft else- Where. Which rather cleere the case, then leaue a doubt:  
 What though one Mansion held them? At one doore  
 Did enter in, and at one doore went out.  
 These were no blots to her Virginitie,  
 Whose soule was wedded to Diuinitie.

*Matth. 5. 16.* <sup>25.</sup> This may inferre, shee liu'd not in a Cell,  
 A Recluse mew'd vp from societie:  
 Her vertues rare, had not appear'd so well,  
 Had shee refrayn'd her selfe from companie.  
 " The liues of holy Christians ought to shine,  
 " And giue a lustre in their Neighbours eyne.

*Luc. 1. 28. 35.* <sup>26.</sup> How could it be, that one in such great grace  
 With God, o're-shadow'd by the holy Ghost,  
 For any carnall thought should leaue a place,  
 Within her brest? Nay, he that lou'd her most,  
 A man iust, holy, would not so abase her,  
 As with a fleshly thought, once to embrace her.

*Another Ob-  
 iection an-  
 swered.* <sup>27.</sup> They vrge, and aske: Why was shee then a wife?  
 (On reasons Base, these Builders ground their creede.)  
 Loe, Reason shall yee haue to end the strife,  
 Though for my part, I hold it more then neede.  
 To honour Marriage, and Virginitie,  
 Fit was it Shee both Wife, and Maide should bee.

*Matth. 1. 19.* <sup>28.</sup> To shun the scandall of the common Crue,  
 Enclined to reprochfull obloquie,  
 Before her spotlesse innocence prou'd true,  
 Shee had stood subiect to their curtesie.  
 God was not pleas'd, all men at first should know,  
 What he to *Ioseph* in a dreame did show.

29.

Reflect your eyes vpon our Grandame *Eue*,  
Bethinke you of her fault in Paradise:  
When her the subrill Serpent did deceaue,  
To eate the fruit forbidden, did entice.

Marke punctually what in the Text yee read,  
The Promise was, vnto the *Womans Seede* :

*Gen. 3. 15.*  
Note th is

30.

Not to the Man. Of him there is no speach:  
Now see how God, precisely kept his Word:  
We must belecue, as holy Scriptures teach,  
Man had no part in getting *Christ our Lord*.  
The holy Ghost supply'd the Husbands steed:  
There's no immediate mixture of mans seed.

31.

When *Peter* once his Master had deny'd,  
Proceeding on, he made the matter worse:  
His error with an oath he ratifi'd,  
And lastly he began to sweare, and curse.  
Thrice after, he confest, was lou'd the more:  
Settled in state of grace, iust as before.

*Matth. 26. 69.*

*Ioh. 18. 15.*

32.

In such like sort God with poore *Eua* deales,  
To comfort her, and keepe out sad despaire:  
The purpose of his grace he straight reueales,  
And made a promise of that *Blessed Heire*,  
Which he performed many Ages after,  
To this pure Virgin, *Eua's* blessed Daughter.

33.

The next (I note) to whom it was reueal'd,  
Who spake distinctly of that true *Messias*;  
*Elizabeth*. Had shee the thing conceal'd,  
Yet in her wombe, there leapt a young *Elias*:  
He to his Mother gaue full euidence,  
Of that which soone prou'd true b'experience.

*Elizabeth.*

*Luc. 1. 41.*

34.

Ier. 42.

Shee prophecy'd as plaine as any other,  
 Possessed wholly by the holy Ghost:  
 How is it that my blessed Sauours Mother,  
 Vouchsafes to visit me in this hill coast?  
 Among our female Sexe, none blest like thee,  
 Yet shall thy birth it selfe, more blessed bee.

35.

Zacharie.  
 Luc. 1. 67.

But, holy man of God, good Zacharie,  
 More fully shewes what shortly should be done:  
 Inspired with the Spirit of prophecie,  
 (As all old Prophets since the world begunne)  
 Lookes backe vnto that ancient Couenant,  
 First made to Abraham Gods faithfull seruant.

36.

His song called  
 Benedictus.  
 Luc. 1. 68.

He frames a most diuine Propheticke song,  
 By name of *Benedictus* know'n to all:  
 Aduize and marke it well (it is not long)  
 Full fraught with passages Celestiall,  
 Of *Christ*, that sonne of *Dauid* oft foretold,  
 The source and subiect of all Prophets old.

37.

Wherein is de-  
 scribed our Sa-  
 uour *Christ*.

Describes him to descend of *Dauids* line,  
 A Prince to saue them from their Enemy,  
 According to predictions diuine,  
 Gods oath to *Abraham*, and his Progenie:  
 To th'end they might liue holily and iust,  
 Vpon this *Sauour*, fixe their onely trust.

38.

And Saint Iohn  
 the Baptist.

And thou my Childe that art so strangely bore,  
 The Prophet of the Highest is thy Name:  
 His Herault thou must be to runne before,  
 Mens hearts vnto obedience to frame:  
 To leade them out of darknesse into light,  
 And guide them in the way of peace aright.

What

39.  
What wondrous heavenly passages are these?  
Who euer read such strange euents before?  
A feare on all the hearers hearts 'gan seaze:  
Yet listen on awhile, you shall heare more.  
We hasten to the birth of *Israels* Prince,  
The like was not before, nor euer since.

40.  
Note here, no tache of Heathenish superstition,  
No calculating of Natiuities:  
(A crime too rise 'mongst men of high condition)  
But free assent to sacred Prophecies,  
Fast-grounded faith on Gods old Word of grace,  
Which in all faithfull hearts still held a place.

Against pro-  
fine and su-  
perstitious ca-  
sting of Nati-  
uities.

41.  
Now seemes the season fit to sing of Feasts,  
(At Princes births much vs'd) and costly iunkets:  
Resort of Ladies, Lords, and princely ghests,  
To spend the time in sports, and sumptuous bankets:  
A chamber furnisht with rich chaires of state,  
And all things fitting such a royall Mate.

Mark 6. 21.

42.  
For Seruitors, a goodly spacious Hall,  
To hold the houlhold folke, and common stranger.  
Loc, here the Childing chamber was a Stall,  
The Cradle for this Prince, was but a Manger.  
Humilitie attended at his birth,  
It neuer left him whilst he liu'd on earth.

43.  
Some *Hagarens* (no doubt) did laugh and scorne,  
And mocked at this King of *Israel*,  
Whom they perceau'd in such meane manner borne:  
As did that base-broode fleshy *Ishmael*,  
At *Sarabs* happy sonne: So th' *Ishmalites*  
Now scorne, hate, persecute true *Abramites*.

Gen. 21. 9.

44.

Herewith good Christians are not scandaliz'd,  
It rather giues them cause of inward mirth:  
Sith in the *Sacred Writ* 'tis oft compris'd,  
That such should be the manner of his birth.

Ez. 43.

Matth. 18. 1.

" So, we by his example may be humbled,  
" And learne, that proud men shall to hell be tumbled.

45.

Of this one Point a Volume might be writ,  
My Muse cannot endure prolixitie:  
Shee hastens to some other things more fit,  
Which sure with th' order of the Historie:  
Her Theame, a world of Mitter doth afford,  
A Dittie might be fram'd on euery word.

46.

Though outward pompe, and maiestie here wanted,  
Wherewith great earthly Princes Courts doe shine:  
In heavenly state this Lady was not scanted,  
Her ornaments, and Waiters were diuine.  
As was the King, such were his Courtiers all;  
The eyes of Faith, see them maiestically.

47.

2. King. 6. 16. So then, this Queene was neuer left alone,  
*Elisba* and his man were not so warded;  
An Host of Angels round about her shone,  
With those her Sonne, her Selfe, her Court were guarded.  
No treason could be plotted or begun,  
But sooner 'twas disclos'd, then thought vpon.

48.

A Comparison.

When *Henries* Mate, of *Yorke* the lawfull Heire,  
Her siluer-white Rose, with his red entwin'd,  
Of *English* King and Queene the blessed Paire,  
By whom two Royall houses were combin'd,  
And shee deliuer'd of a goodly Boy:  
Who could expresse the height of *Englands* ioy?

The

49.

The newes forthwith by Heraulds skill was blaz'd,  
The Trumpets shrill in euery street did sound :  
The vulgar sort with mirth were halfe amaz'd,  
The Court with wreaths of Oliue decked round :  
Faire *Albions* Ile was neuer so much blest,  
From ciuill broiles, endow'd with peace and rest.

50.

By this my simple-sample ('tis no more  
Compared with the birth of *Israels* King)  
Note in what wretched state men stood before,  
Till he true peace into the world did bring.  
Of Nations twaine, vnited he made one :  
Sole Monarch rules them both, himselfe alone.

Union of *Iewes*  
and *Gentiles* by  
*Christ*.  
*Ephes. 2. 14.*

51.

This ioyfull newes 'twas meet should be made knowne,  
Swift Messengers were soone dispatcht away,  
By them we read the tidings first was showne,  
Eu'n instantly before the breake of day,  
To Shepherds, who by night did watch and keepe,  
From rauening Woolues, their tender flocks of Sheepe.

*Luk. 2. 8. &c.*

52.

Here's due *decorum* kept. Poore silly Swaynes,  
First made pertakers of this happy newes :  
An Angell wayted-on with heauenly Traynes,  
Tells this glad tidings, to some shepherd *Iewes*.  
Great Lordlings of the Land, as yet neglected :  
And simple Shepherds, they were first selected.

*Verf. 13.*

53.

" Gods wisdome suites not with mans worldly wit,  
" Their counsaile be but shallow, his are deepe :  
" What euer he decrees, he acteth it,  
" His eye of providence doth neuer sleepe.  
" By things in nature simple, base, and weake, (breake.  
" The mightiest he throwes downe, their pow'r doth

*1. Cor. 1. 27.*

1. King. 18.

Iudg. 13. 6.

54.

Thou tyrant *Pharao*, swell vntill thou burst,  
*Senacherib*, raile on the liuing Lord:  
 Proud *Holofernes* vaunt thee, doethy worst,  
 A woman pares thy head, with thy owne sword.  
 The other twaine that trusted in their might,  
 Without or speare, or sword, were put to flight.

Matth. 23. 12.

55.

" Be humble then before the King of heauen,  
 " That's th'onely way to sit sure, and mount higher:  
 " Who takes the lesse on him, shall haue more giuen;  
 " But downe falls he, that proudly doth aspire.  
 " Gods message to these men of lowe degree,  
 " Directs the highest to humilitie.

A digression  
 in commendation  
 of the  
 Shepherds life.

56.

Come gentle Shepherds helpe me pen a song,  
 Wherein I may describe your happy life:  
 I feare for lacke of skill to doe you wrong.  
 Is not your trade free from debate, and strife?  
 From enuie, pride, excessse, and vaine ambition?  
 Are yee not sweetly pleas'd, with your condition?

57.

Whilst on the Hills your fleecie flocks doe feede,  
 Your trustie Dogge, sure watch and ward doth keepe:  
 You play and pipe vpon an oaten reede,  
 Then sing a Caroll, till you fall asleepe.  
 You feare no poyson mixt among your drinke,  
 Of such infernall tricks, you neuer thinke.

58.

Whilst little Lambkins friske about and skip,  
 The gentle Dammes, goe nibbing on the grasse;  
 Somewhiles run to the Troughs, and fetch a sip,  
 Then by your side, and round about you passe:  
 Till at your whistles sound, both young and old,  
 Prepare themselues, and hasten to the fold.

Meanes-

59.

Meanewhile (O happy men) you haue the leasure,  
To spend the time in holy Meditation :  
To sing a Psalme (sweet-soule-delighting pleasure) ,  
To note the greatest workes of the Creation :  
The Sunne, the Moone, the Planets and the Starres,  
Not fearifi'd with broiles, or bloody warres.

60.

To marke the diff'rent seasons of the yeere,  
In each of them, the sundrie alterations :  
How swift-wing'd *Boreas* makes the Coast all cleere,  
How *Phæbus* drawes vp watric exhalations :  
Whence dewes, and snowes, & haile, and raine proceed,  
Which makes the herbes to grow, the cattle breed.

61.

How louingly the Ewes entreat their Lambes,  
Giue them the Teat, till they haue drunke their fill :  
Then graze along, fore-guided by the Rammes.  
(Examples teaching men and women skill.)  
A thousand obseruations more you finde,  
To please the eye, and to content the minde.

62.

Nor are you bound alone to contemplation,  
Oft-times your calling keepeth you in action :  
When Beares, and Woolues, fierce rau'nous generation  
Assault your fouldes : By their vniust coaction,  
You play the men, and combat for your flocks,  
The beasts that offer wrong, you quit with knocks.

63.

Like good Physicians, one while must you drench,  
One while like Surgeons, ope a veyne for bleeding :  
Then stop againe, and make the issue stanch,  
Turne to the fould, then driue abroad to feeding.  
Thus soule and body both, are still imploy'd :  
By enterchange, there's neither of them cloy'd.

No

64.

No state on earth, like yours, so much is blest,  
So free from vice : That leades so sure a way  
To quietnesse on earth, and endlesse rest :  
That is so fit to meditate and pray.

To you was opened first *Messias* birth,  
The Lord and King of heauen, and of earth.

65.

Examples.

*Abel.*

No manuaile then, if men of holiest life,  
Of greatest worth, with God in highest grace,  
Haue Shepherds beene. This calling was most rise  
Among Gods people, ancient *Hebers* Race.

*Gen. 4. and**Heb. 11. 4.*

First *Abel*, he whose Offerings God respected,  
When *Cain* and his Oblation was reiected.

66.

*Jacob and**Rachel.**Gen. 29. 9.*\* A Prince of  
God.

*Jacob* and *Rachel* his best-loued wife,  
Were both Sheep-keepers : (note the storie well.)

Had it not beene a faire contented life,

Would he, by God surnamed \* *Israel*,

Betane himselfe to such a trade of liuing?

*Gen. 30.*

God blessed him thereby, and made it thriving.

67.

*Moses.**Exod. 3. and**Hebrews*

*Moses* that man of God, who did refuse  
To be entitled *Pharaos* daughters sonne :

A solitarie shepherds life did choose,

The pompe of *Egypt*s Court thereby to shunne.

By keeping sheepe, he learn'd to rule a Nation,

The most vnruely since the worlds creation.

68.

*Gen. 46. 34.*

*Egyptian* Idolaters, they deem'd

The shepherds, as a meere abomination :

What then? That should not make them dis-esteem'd,

But to be held in higher estimation.

" The thing which wicked worldlings doe despise,

" Ought seeme more precious in a good mans eyes.

The

69.

The worthiest of them all, the holiest,  
*David* a King, a Prophet, and a Priest,  
 Of *Iessees* sonnes though youngest, and the least,  
 Yet best and great'st, by iudgement of the High'st:  
 Among all shepherds he may beare the bell,  
 Great King of *Iudah*, and of *Israel*.

King *Da-  
uid*.

1. Sam. 16. 7.

70.

A man in peace, wise; valiant in the warre,  
 Who slue a ramping Lion, and a Beare:  
 Bold on his God aduentred on so farre,  
 To charge *Goliath* arm'd with shield and speare:  
 He, furnisht onely with a sling, and stone,  
 And swordlesse, heads the Giant with his owne.

*Vos* 18.

71.

These rare examples 'mong Gods people deare,  
 Would moue a man, that were not void of sense:  
 Yet could I make the matter farre more cleare,  
 But here my Muse entreats you to dispense:  
 For long digressing, shee falls in your grace,  
 Reserues the rest vnto another place.

72.

Those happy shepherds, hauing seene the vision,  
 Consult together, what was best be done:  
 Without delay, or carelesse intermission,  
 They haste to see the Mother, and her Sonne:  
 They found it iust eu'n as the Angell said.  
 These wordes close in her heart, the *Virgin* laid.

Looke backe  
 before at *Simeon*.

46.

Luc. 2. 15.

73.

How doe they then? Conceale what they had seene?  
 Or adde new-coyn'd relations of their owne?  
 Not so: As it to them reueal'd had beene,  
 So, all abroad that coast they made it knowne.  
 While people wondred, they to God gaue prayse,  
 Reioycing in their hearts, to see those dayes.

Next.

74.

Ezech. 34. 23.  
2. E/d. 2. 34.

Next, Gentiles from a Countrey more remote,  
Are call'd to doe their homage to this King :  
Long had they beene neglected, and forgot,  
Yet all the Prophets did fore-tell the thing,  
That one great Shepherd should make vp one flock,  
And graffe both *Jewes*, and *Gentiles* on one stock.

75.

Matth. 2. 2.

They presse not to this Feast, like Ghests vnbidden,  
Nor by aduenture, stumble on the place :  
That *Mysterie* which had so long lyen hidden,  
God opened to them freely, of his grace :  
Sith they were strangers, and their Countrey farre,  
They were conducted by a speciall starre.

76.

Not such, as fixt are in the firmament,  
No Comet, nor commixed Mercor :  
A starre of purpose made, of purpose sent,  
The like was neuer since, nor yet before.  
By it the *Gentiles* first to *Christ* were guided,  
As God in his deepe wisedome had prouided.

77.

The Wise men  
or Magi.  
Matth. 2.

See Claf. 1.  
Stan. 210.

These *Gentiles* were not of a meane condition,  
*Wise-men* in th'holy storie they be nam'd :  
Some call them Kings. I like that exposition,  
And say those Doctours ought not to be blam'd.  
For in those times, and in those Easterne parts,  
Kings were well learn'd, and skilfull in hid arts.

78.

It's likewise held, they were in number three,  
So is it by their three-fold gifts imply'de :  
But, by what meanes of *Colein* they should bee,  
Some men in no wise will be satisfy'de  
It is no point of Creede, from whence they came :  
Sure from the East, the Text affirms the same.

And

79.

And thither they returned backe againe,  
Not by the way through which they past afore:  
The stile of *Colein-Kings* they did attaine,  
By after-accident: I say no more.

" In things indifferent where faith is free.  
" We should not strue against Antiquitie.

80.

Th'Euangelists, who Christ his storie wrote,  
As they were plaine, and simple without glozing:  
So spake they nought at randon, or by rote,  
But all t'engender faith, their stile composing.

No where more care, nor more fidelitie  
They shew'd, then setting downe his pedigree.

81.

The ground and Basis of true faith, was this,  
To put, in Gods old promise, sure beliefe:  
Who therein doubted ought, or thought amisse,  
Could haue no faith: (first failing in the chiefe)  
As is a house that wanteth it's foundation,  
So faith that takes not hence her deriuation.

82.

Old *Abraham* receau'd that word of grace,  
His Sonne, and Grand-childe had the same renew'd:  
*Dauid* the King, descending of their race,  
With cleerer knowledge thereof, was endew'd.

So *Abraham* and *Dauid* were the Tree,  
A Branch whereof *Messias* needes must bee.

83.

To giue assurance to our faith herein,  
And make vs perfect in Christs pedigree:  
At *Abraham* and *Dauid* doth begin  
The first, that cites his Genealogie:

Shewes vs how *Ioseph* \* lineally descended,  
From those good men, with God so highly friended.

What

*Math. 2. 14.*

Entrie into a  
discourse of  
the Genealo-  
gie, or Pedi-  
gree of *Christ*.

*Math. 1. 2.*

\* And legally,  
from the Roy-  
all line.

A question about *Ioseph*,  
*Christs* putative  
father.

84.  
What need he tell of *Iosephs* anceltrie?  
(Some man, perhaps, may aske for his instruction,  
So may some doe of incredulitie.)  
I answered both, and with one plaine construction:  
The *Hebrewes* in their Genealogies,  
On womens persons, seldome cast their eyes.

*Num.* 27. & 36.  
\* It was so generally, though  
some particular  
exceptions  
may be shew-  
ed.

85.  
Those people \* vs'd to match within their Tribes,  
(*Iudah* therein was more precise then others.)  
So, while the Fathers lineage he describes,  
It is implied thereby he tells the Mothers.  
*Ioseph* by Law was *Christs* reputed Sire,  
To speake of him, the storie did require.

*Luk.* 3. whereas  
hee nameth *Ioseph*, the sonne  
of *Helie*: He  
was not so by  
Nature, but by  
Law, in that he  
was married to  
*Mary*, the natu-  
rall daughter  
of *Helie*.

86.  
See yet, how in this point those *Sacred Scribes*,  
(By God, and by his holy Spirit guided.)  
Preuent all cause of doubt. For one describes  
The Mothers side: (Gods wisdom so provided!)  
The *Blessed Virgins* lineage he recounts,  
And from her Father, vp to *Adam* mounts.

\* *Matth.* 1. who  
there begins at  
*Abraham*, and  
no higher.

*Luke* recording  
the *Virgins*  
line, ascendeth  
vp to *Adam*.

87.  
Therein (me thinks) a mysterie I see,  
That writing of the Mothers parentage,  
He leades vs vp vnto the high'st degree,  
And stoppeth not at any middle Age:  
As \* he who did with *Abraham* begin,  
Making rehearfall of the Fathers kin.

88.  
The *Promise* first in Paradise was giuen,  
To our great-grandame *Eue*, who there transgressed:  
The *Virgins* pedigree so high-vp-driven,  
(Shee Mother of that *Seede* so highly blest)  
Shewes this was he, blest sonne of *Euabs* daughter,  
So long foretold, though coming so long after.

From

89.

From Patriarks for vertue most renown'd,  
With God in high esteeme, *Christ* did descend:  
So was his stemme from Kings, and Princes crown'd,  
Though it became farre meaner in the end.

For, as the *Hebrewes* glorie did decline,  
So fell the Fathers of *Messias* line.

90.

Some blemishes among his Ancestrie,  
The sacred stories plainly doe set forth:  
The Kings (most of them) wanted pietie,  
Some of them *Gentiles* were, some of small worth.

*Ruth a Moabit*

" All Nations, and all men of each condition,  
" Have part in *Christ*; so large is his commision.

91.

Who doth not yet admire and much commend,  
The care and wisdom of the Jewish Nation:  
That when their state did all to ruine bend,  
Kept th'ancient custome without alteration?

By diligent and heedfull Heraldrie,  
Noting the Linage of their Ancestrie.

92.

*Ioseph* was poore, and of a simple Trade,  
His Wife, for wealth, no better stor'd then hee;  
And yet (it seemes) a Catalogue was made  
Exact and certaine, of their Ancestrie.

From whence those sacred Pen-men had the light,  
The linage of them both, to tell aright.

*Saint Matthew  
and Luke.*

93.

A noble Science not to be neglected,  
Of speciall vse in each well ordred State:  
To see all men in their degrees respected,  
(A faire old custome, not deuiz'd of late:)

A digression in  
praye of He-  
raldrie, or Ar-  
morie.

" To teach, that vertue, learning, noble deedes,  
" Nobilitie in their Possessors breeds.

Patrons

94.

Patrons of mad-brain'd popularitie;  
 Who Order doe despise, and loue Confusion;  
 Whose ayme is all at bestiall communitie,  
 (So to bring in old *Chaos* in conclusion)  
 These onely loath degrees, and ciuill orders,  
 Nor can endure this Art, within their borders.

95.

" A spurre it is to euery high attempt,  
 " To be ennobliz'd with the badge of Honour:  
 " From which reward, no person is exempt,  
 " Whom God will raise: (for hee's the chiefeft Donour.)  
 " Where causes doe preceed, there will ensue  
 " Th'effects: Sith God giues euery man his due.

96.

2. Sam. 17.

When great *Goliath* *Israels* Host defi'd,  
 Young *Dauid* vnder-tooke with him to fight:  
 His zeale to God (that may not be deni'd)  
 Before all worldly motiues, gaue him spright.  
 Yet *Saul* propos'd great honour for a pay,  
 To him who could that proud *Philistim* slay.

1. Cor. 13.

97.

2. Sam. 23.

The worthy men which vnder *Dauid* sway'd,  
 Are not forgotten in the holy Booke:  
 Their names in order, Herald-like are layd,  
 There shall you finde them, if you list to looke:  
 Their acts rehear'st, that their posteritie,  
 Might follow them, and win like prayse thereby.

98.

2. King. 25.

*Isaiah* amongst them all I faile to find,  
 Great Captaine of the Host, a man of name:  
 He left no worthy memorie behind,  
 By cowardise, his acts he did defame.  
 The blood of warre, in peace he foully shead  
 Lust vengeance therefore, lighted on his head.

99.

Two of his brothers in the list are nam'd,  
Farre lesse then he in ranke, and estimation:  
Yet sith he for his vices was defam'd,  
By law of Armes, he suffred degradation.  
His coat reuers't, and he in bloud bespotted,  
His Honour with his Corps together rotted.

100.

Though he were sisters sonne vnto the King,  
And held a place of Honour with the best:  
That could not safeguard to his Person bring,  
Nor cause him be recorded 'mong the rest.

1. Chron. 5. 16.

" Great men if they with vertues be not furnisht,  
" By Heralds art, their Armes should not be burnisht.

101.

One speciall part of Heraldrie it is,  
'Mong sundrie others not to be despiz'd:  
They teach great Titlers not to claime amisse,  
Each title at his worth by them is priz'd.  
" Where Order is obseru'd, Confusion hated,  
" There Heralds and their skill, are highly rated.

102.

Most ancient is the vse of Armorie,  
I'll looke no higher then the Patriarks:  
Good *Jacob* when he was at point to die,  
(As well it is obseru'd by learned Clarkes)  
Bequeathed Armes among his sonnes by will,  
Which to their *Tribes* are propriated still.

The antiquitie  
of Armorie, or  
Heraldrie.  
Gen. 49.

103.

The Lion King of Beasts, was *Judahs* badge,  
Conforting well with his Regalitie:  
He gaue the rest such as with them might fadge,  
Or best accord to their Posteritie.

Each man was bound, vnto his owne *Tribes* Stander, *Numb. 1.*  
And might not thence, vnto another wander.

F

What

104.

What more should kindle loue, and amitie,  
 (Which in this Iron age begins to freeze)  
 Then doth the bond of Consanguinitie,  
 'Mong branches sprowting from the selfe-same trees?  
 Or men that by affinitie are u'de,  
 Although their dwellings be remote, and wide?

105.

The times haue beene (those times me thinks are past,  
 I doubt where ere they will returne againe.)  
 When linkes of bloud, and matches bound men fast:  
 More hard to breake, then was a brasen chaine.  
 Now trifles to the value of a Goose,  
 Or breake the linke, or make it slip, and loose.

106.

Our *British* Nation herein I commend,  
 (How euer some elude it with a scoff).  
 Their kin they are most forward to befriend,  
 And knowledge them, though somewhat farther off.  
 Their \* *Bardhs* record the Genealogies,  
 Aswell of those who fall, as them that rise.

\* *Bardhs* British  
 106.1.

107.

Some people after two discent, or three,  
 Haue no regard of kisse, nor yet of kin:  
 Farewell both kinred and affinitie,  
 Vnlesse they hope somewhat thereby to win.  
 If Cousins chance to rise, and grow in fauour,  
 Then kinred with such men, begins to saour.

108.

" Th'abuse, vnto the Art brings no disgrace,  
 " Else might we cauill at the best profession.  
 One circumstance I'll adde vnto this place,  
 And so returne from this my long digression.  
 The matter's such, as need not breed offence,  
 If with the Meeter, you vouchsafe dispence.

This

109.

This Art containes some hidden mysteries,  
(Those Artists treat vpon them in their bookes)  
Not subiect to the view of vulgar eyes,  
Shadow'd they are with vailles, and lie in nookes :  
Their language is by figures, signes, and markes,  
To Herchalets onely knowne, and to their Clarkes.

110.

With metallis, colours, starres, and precious stones,  
In number nine, ingeniously dispos'd :  
All coates of Armes in their Escutchiones  
Are blazon'd : Sundrie shapes therein enclos'd,  
With differences whereby younger brothers,  
From elders are discern'd, and each from others.

111.

Best coates are so deuiz'd by Heraulds lawes,  
As on the view, men cunning in that Art,  
Will yeild a reason, and disclose the cause  
Of each such coat ; and tell for what desert,  
The Ancestor those ensignes did attayne,  
Or others after, new atchieuements gayne.

112.

A thousand rarities as well as these,  
To giue instruction, and to breed delight,  
Those Artists teach : Thence learne them, if you please,  
Or from the bookes which of this subiect write.  
Where Honour, still from Vertue is deriu'd,  
And Vice, of Armes and Honour both, depriu'd.

113.

I feare a censure for my ouer-sight,  
That scarce a prentice in this mysterie,  
I durst a dittie thereof to indite,  
And wrong the Art : *Peccavi* doe I crie.  
The skill, I see good reason to approue ;  
The ciuill vse thereof, needes must I loue.

114.

Looke backe  
to Stan. 92.

Returne my Muse, vnto thy sacred Theame,  
*Messias* Birth and Pedigree o're-past:  
 Rowze vp thy selfe, as rays'd out of a dreame;  
 Of that which yet remaynes, let's haue a tast.  
 Declare in order what succeeded next,  
 As thou dost find it in the holy Text.

115.

Herod.

Then reigned *Herod* in *Ierusalem*,  
 The *Romanes* set the crowne vpon his head:  
 'Twas not his right, but that it pleased them,  
 So *Iudahs* Race was dis-inherited.

Gen. 49. 10.

A certaine signe of *Christs* natiuitie,  
 As *Iacob* long before did propheticie.

116.

*Herod* from *Iewes* had learned by tradition,  
 That out of *Iudahs* stock a King should rise:  
 Whom they conceau'd must be of high condition,  
 A mightie Prince, on earth to Manarchize:  
 Which strooke into his heart a Panike feare,  
 When first those wife-mens errand he did heare.

117.

Matth. 2. 4.

The Priests and Scribes together he assembles,  
 To learne the certaine place of *Christ* his birth:  
 That fully knowne, he cunningly dissembles,  
 Then makes a shew of ioy, and holy mirth:  
 Pretends a pilgrimage, as of deuotion,  
 His heart all bent vpon a wicked motion.

118.

Mark. 13. 7.

He boasts within himselfe for this deuise,  
 Suppos'd he had the Bird fast in his net:  
 It's good (thinkes he) be merry, and yet wise,  
 Now in my Throne I shall be surely set.  
 I'll kill this Heire, then is the Kingdome mine,  
 When I haue cropt this branch of *Iudahs* Line.

But

119.

But God, who sees the secrets of the heart,  
Who knowes the thoughts long ere they be conceau'd :  
Preuents the man, for all his cunning Art :  
The *Magi* came not back. Thus he deceau'd,  
With fierce reuenge was wholly set on fire,  
Nought else but bloud could qualifie his ire.

*Psal. 139. 16*

120.

He vs'd those Wise-men onely for a stale,  
They mocked him, whom he thought to beguile :  
" So, men oft-times are brought vnto their bale,  
" By plots, which in proiecing make them smile.  
" A false deceauer (neuer aske him leaue)  
" Make no great scruple, such one to deceaue.

*fallere fallen-  
tem, non est  
fraus.*

121.

A Woolfe that wendeth to a flock of sheepe,  
Espyes one Lambe, much fairer then the rest :  
Drawes neere to it (the Shepherd fast a-sleepe)  
Prepares his panch for this expected feast :  
But in the nick, when he is readie bite,  
In runnes the Shepherd, soundly doth him smite.

*A Simile.*

122.

Thus hauing lost his prey, halfe mad with rage,  
He falleth in vpon another flock :  
There, his enraged furie to asswage,  
Among them all, he fiercely makes a shock :  
He itares, and howles all one as he were wood,  
Then snatches, bites, and kills, and sucks the blood.

123.

So, this fell Tyrant sayling in his plot,  
Much like a mad dogge, ouer-come with rage :  
In choller and reuenge he waxed hot,  
Slue all the Children vnder two yeeres age  
At *Bethlehem*, and in the Coast thereby,  
Which caused many a wofull mothers cry.

*Matth. 2. 16.*

124.

29. 31. 15.

Loe, here againe another old prediction,  
Which by one Prophet, long before was writ:  
Curs't Infidels esteem'd it as a fiction,  
This Tyrant vnawares accomplish't it.

Matth. 24. 14.

" Of all that God fore-spoke, the smallest jot,  
" In time to be performed, sayleth not.

125.

The meanes how *Christ* escaped *Herodes* hand,  
Was not at randon left to *Iosephs* choise:  
The Angell bids him flie to *Egypt* Land,  
He readily obey'd the heauenly voice.  
Himselfe, the Childe, and his espoused wife,  
Dwelt in that Countrey all the Tyrants life.

126.

29. 31. 15.

Wherein was hid a double mysterie,  
By God decreed in his deepe prouidence:  
Th'accomplishment of an old propheticie,  
Which sayes, That God should call his sonne from thence.  
Each line, nay (neere) each word doth matter giue,  
To strengthen Faith, and vrge vs to beleue.

127.

It proues againe, though he a *Jew* were borne,  
Their rightfull King, to offer them saluation:  
Yet of the *Gentile-people* tooke no scorne,  
But came to call, and saue each heathen Nation.  
These entertayn'd him better farre, then those:  
These stood his friends, when th'other prou'd his foes.

128.

*Herodes* most  
miserable end.  
*Ioseph*. 7. cap. 8.

That wicked King, when he had tyranniz'd,  
And spilt the blood of harmelesse Innocents:  
With a disease most lothsome was surpriz'd, (ments:  
Part gnaw'd with wormes, part plagu'd with sundrie tor-  
A rare example, others to affright;  
From shedding guiltlesse blood, by fraud or might.  
Soone,

129.

Soone after, *Ioseph* was recalled home,  
By him that erst aduised him to flee:  
But hearing *Herods* sonne reign'd in his roome,  
He turn'd aside, and dwelt in *Galilee*,  
At *Nazareth*: whereby it came to passe,  
That he a *Nazarene* surnamed was.

*Matth. 2. 19.*

130.

The storie noteth how that royall Childe,  
The Sonne of God, not subiect to the Lawes:  
In humane nature was so meeke and milde,  
As he obeyed it in euery Clause.  
Was circumciz'd, call'd by that glorious Name,  
All peoples knees should bow, who heare the same.

*Phil. 2. 10.*

131.

Great reason was't he should be circumciz'd,  
That Rite by no means, might haue beene neglected:  
Else had the *Jewes* at first beene scandaliz'd,  
The Law of *Moses* seem'd t'haue beene reiected.  
Meet was it he should all the Law obey,  
Ere to the Gospell he could make cleere way.

Why *Christ* was  
circumcised, .

132.

It proues, his flesh was not phantasticall,  
As *Manichaus* doringly did dreame:  
But, as his Mothers true, substantiall,  
From which (like other mens) pure bloud did streame.  
This Act affirmed his Humanitie,  
As did his Actions, his Diuinitie.

133.

Long after this, it pleas'd him be baptiz'd,  
To giue allowance to that sacred Rite:  
He needed not (*Saint Iohn* was well aduiz'd)  
Sith free from sinne, he had no cleansing bit.  
That precious badge of *Christianitie*,  
The more to pri'ze, he taught his Church thereby.

*Christ* bapti-  
zed.

*Matth. 3. 14.*

134.

The holy  
Ghost on him  
descended.  
*Luc. 3. 21.*

This holy *Sacrament* no sooner ended,  
A full assembly standing in the place:  
The *Holy Spirit* like a Dove descended,  
His Person and that Rite, the more to grace.  
A voice from heaven then gaue testimonie,  
And witnesse bore of his Diuinitie.

135.

He is presented  
in the  
Temple.  
*Leu. 12. 6.*

Before he ouer-past his Infancie,  
And from his Parents tutelage was freed:  
Vnto the Lord, presented must hee bee,  
An offering for him made, as Law decreed.  
Whilst in the *Temple* this was to be done,  
Another thing worth noting, there begunne.

136.

*Simeon*,  
*Luc. 2. 25.*

Old *Simeon*, a iust man and deuour,  
Full with the holy Ghost replenished:  
Of that *Messias* comming made no doubt,  
Was by diuine instinct admonished,  
That death his aged limmes should not surprize;  
Till first he should behold *Christ* with his eyes.

137.

He comes into the *Temple*, not by hap,  
But guided by Gods prouidence diuine:  
The Childe within his armes he there doth wrap,  
Him steadily beholding with his cyne:  
First prayseth God, then chaunteth *Nunc dimittis*,  
The short'st, and sweet'st, among all sacred Ditties.

138.

His sweet song  
called *Nunc*  
*dimittis*.

Now Lord giue leaue thy Seruant may depart,  
Sith that mine eyes *Worlds-Sauour* doe behold:  
Whom thou hast sent, the *Gentiles* to conuert,  
Thy *Israels* ioy, as thou before had'st told.  
This said, the Parents, and the Childe dorth blesse,  
Of things to come, fore-shewes them the successe.

The

139.

The last that beareth witness<sup>e</sup> mong the rest,  
Addes her faire Suffrage, with that holy Cruc :  
A woman, for her prayes not the least,  
(That giues assurance what shee spake was true.)  
Eu'n in that instant to the place shee came,  
And what shee knew of *Christ*, divulg'd the same.

*Anna, her testi-*  
*monie of*  
*Christ.*  
*Luc 2. 36*

140.

Now *Jewes*, and *Turkes*, and vnbeleeuers all,  
And chritt'ned *Atheists*, (if some such there bee)  
You neuer read, nor heard, nor neuer shall,  
The like sweet-symphatizing harmonie,  
To proue a thing false, feyned and vntrue ;  
Beleue on him then, bid the Deuill adue.

141.

What Prophets old fore-saw, and did fore-tell,  
What Rites, and Types, and Figures did declare,  
And Sacrifices vs'd in *Israel*,  
With last-recited stories strange and rare :  
Can all these worke no sound beliefe in you,  
Nor credit gayne, to things so certaine true ?

142.

The Deuill doth beleue the sacred Text,  
And knowes 'tis true : it makes him more to tremble :  
With knowledge of that Truth, hee's euer vext.  
To whom then may I Infidels resemble ?  
In vnbeliefe, their master they exceede :  
And hold some points, worse then the Devils creede.

*1 Am. 5. 19.*  
*The Devils*  
*beleue, and*  
*tremble.*

143.

How could so many Witnesses conspire,  
And ioyne their heads, a storie to deuize ?  
Poore Shepherds counterfeited that heau'nly Quire,  
Gull all that Countrey, with a forg'd surmize ?  
Or draw great Princes from a Countrey farre ?  
Or make an admirable walking Starre ?

*The Magi.*

Could

144.

Could poore old *Ioseph* with his tender wife,  
 Haue scap't the bloudie tyrant *Herods* hand?  
 Had he the skill to saue the Infants life  
 From slaughter, 'mongst those children of the land?  
 But that some higher Power did him guide,  
 And warned him in time to slip aside.

145.

These things were not in hidden corners done,  
 Then set abroach in certaine Ages after:  
 They were divulged iust as they begunne,  
 With wonderment receau'd, not scorn'd with laughter.  
 Great Heathen clerkes doe iustifie the storie,  
 Though to impugne the Faith, they take a glorie.

146.

We neede no credit begge from Heathen bookes,  
 Nor from the Eluish *Sybbills* topperies:  
 Who on the sacred Text with iudgement lookes,  
 Compares with heed, the holy Prophecies:  
 Shall finde enough therein beliefe to gaine,  
 And craue no helpe from succ<sup>t</sup>lest worldly braine.

147.

O silly fooles, what makes you shut your eyes,  
 And scorne to heare that God who doth you call?  
 Surcease the *Sacred Storie* to despise,  
 Lay hold (at first) on faith historicall:  
 That had, you may proceed and grow in grace,  
 Without the first, for th<sup>t</sup>other there's no place.

148.

A digression in  
 defence of  
 Poetic, in Di-  
 uinitie.

Here leaue I vnbeleeuers for awhile,  
 And grant my Muse a little time to wander:  
 To lighten and refresh her selfe with smiles,  
 Halfe dull'd, and maz'd within this close meander.  
 So, when her sprights fresh vigour shall regaine,  
 Shee hopes to win your soules, and quit her paine.

149.

A man that sets himselfe vpon the Stage,  
Becomes the obiekt of all peoples eyes:  
(Especially in this fault-finding Age)  
Or must the censures of the most despise:  
Or beare himselfe all steadily vpright,  
Else some will at him barke, and some will bite.

A Simile.

150.

I run the common hazard in this case,  
My Muse vpon a high Theater stands:  
Though shee behold none with a churlish face,  
Nor quarrellsome with any faction bands:  
Yet lookes shee not to scape without some touch,  
Shee armes her selfe, sith shee expects as much.

151.

What meanes this man (me thinkes I heare one aske)  
These sacred Mysteries so much to wrong?  
What moues him vnder take so rare a taske,  
To binde this heauenly subiect, to a song?  
This Poetrie besecmes a meaner matter,  
It is no Theame, whereon a chough should chatter.

Obiections against the vie  
of Poetrie, in  
Diuinitie.

152.

Let learned Doctors in the Tongues well-skill'd,  
In looser lines, not bound to feet and measure,  
Doe all they can: when they their bookes haue fill'd,  
With choicest portions of so rich a treasure:  
They faile oft-times to tell their mindes so cleare,  
But doubts, and scruples therein doe appeare.

153.

Hence spring new questions in Diuinitie,  
Lesse reuerence giuen to the holy Word:  
When men, no Clerkes, but of the Laytie,  
Prefume to take in hand the spirituall Sword.  
Such matters must be left to reuerend Clarkes;  
To be discussed in their learned warkes.

At

154.

At least, they'll not endure a Poets quill,  
Should scribble on this Theame with Lyrike layes:  
This learning comes not from *Parnassus* Hill,  
Her Doctors temples weare no crownes of bayes.  
Take Poets, obiects fit for poetrie:  
And Clericks, subiects of Theologie.

155.

The Muses in-  
dicted, and  
arraigned.

Yee charming Sisters, who in *Theffalie*,  
Were wont, long since, to hold your residence:  
Betweene huge *Ossa* and *Olympus* high,  
And take those shadie woods for your defence:  
To tread the flowrie banks of *Peneus* side,  
Whose siluer streames by *Helicon* doe glide.

156.

Where antique Altar of that Idoll *Ioue*,  
With lothsome heath'nish fumes too oft did smoake:  
When Paynims sacrific'd in euery Groue,  
Idolatrie did with deuotion cloake:  
You, with such treasons in old times acquainted,  
'Gainst heauens King: and for that fact attained.

157.

What makes you on this Princes Court encroach,  
Whence many Ages since, yee were exil'd?  
How durst you be so bold as to approach  
His sacred Cabinet, yee Traytors vild?  
You stand indicted of this treason high,  
Now answer for your selues, Who shall you trie?

158.

The Obiecti-  
ons answered,  
& Indictment  
trauersed: with  
a digression in  
defence of  
Poetrie.

An innocent vnwares may be indicted,  
Yet to his trauersse being once admitted:  
His Allegations heard, he may be righted,  
And by a Iurie on their oathes, acquitted.  
My Muse vpon the Quest doth put her Cause,  
And prayes the Court, to iudge her by the Lawes.

From

159.

From vulgar censures, first shee doth appeale;  
Submits her selfe most gladly to the rest:  
Yet, 'mongst them all who in such pleas doe deale,  
Shee humbly prayes the iudgement of the best.  
Before his Throne shee kneeles, her doome to heare,  
Her conscience her assures, shee need not feare.

160.

That old Indictment, long since was reuerst,  
A generall gracious pardon freely past:  
The Charter hath beene sundrie times rehearst,  
Beene oft allow'd, and euer is to last.  
Th'advantage of that pardon I entreate,  
For faults that doe precede the same in date.

161.

" Sonnes must not suffer, for their fathers crimes,  
" (Nor daughters for th'offences of their mothers)  
Convict me by the errours of my Rimes,  
And not for treasons done long since by others.  
If in themselves no wickednesse appeare,  
Giue sentence on my side, and set me cleare.

162.

Tell me what tongue, or language vnder skie,  
'Mongst men in life, and faith most reprobate:  
But may be well apply'de to pietie,  
And fit the mouthes of men regenerate?

" An earthen vessell may pure liquor hold,  
" Aswell as one of silver, or of gold.

163.

If then all tongues, may talke of things diuine,  
The myst'ries not disparaged thereby:  
Why should a strict-smooth-footed Poets line,  
Doe worse, then wordes left loose at libertie?  
" The forme of speech, ought not chaste eares offend,  
" So as with zeale, to pietie it tend.

Reader to this  
purpose in the  
authors, *Beati  
Pacisai, Stan.*  
146.

164.

" A modest Poem beares with it a grace,  
 " And slyly steales into the hearers heart :  
 " Among the grauest Clerkes deserues a place,  
 " In passages diuine, may beare a part.  
 " The sacred Text is not prophan'd by meeter,  
 " By it, the matter rather seemes the sweeter.

165.

The Muses are not fet'tred to *Parnassus*,  
 Nor sworne alone to drinke of *Helicon*;  
 (Like him who sits fast chain'd on *Caucasus*.)  
 They haue, and doe hold residence at *Sion* :  
 And taste the streames of *Sabrine*, *Thames*, or *Wie*,  
 Aswell as any Spring in *Thessalie*.

166.

Judg. 11. 6.

Sith *Shibboleth* they can pronounce aright,  
 Though *Ephramites* by birth, and parentage :  
 Yee *Gileadites* doe not against them fight,  
 Nor seeke to kill these sisters in your rage.  
 They bring their offerings to *Ierusalem*,  
 They are at peace with you, warre not with them.

167.

Thou princely Iudge, before whose sacred Seate,  
 Mine, and my sisters cause, I humbly pleade :  
 Thy pardon and thy patience I entreate,  
 To speake at large, as matter shall me leade.  
 A pris'ner for his life hath libertie,  
 (With reuerence of the Court) to argue free.

168.

Of such as doe our innocence oppose,  
 Some few (perhaps) by euill will are led :  
 With silence onely will I answer those,  
 That's antidote for tongues enuenedom'd.  
 Such accusations slender credit gaine,  
 The Courts of Iustice, reckon them but vaine.

169.

It's Ignorance, Arts greatest enemy,  
That sets it selfe, the Muses to out-face:  
They vnderstand not what is poesie,  
Who most oppugne, and striue it to disgrace.  
I'll teach them if they haue a lust to learne,  
The Truth (herein) from errour to discern.

*Scientia non ha-  
bet inimicum,  
præter ignoran-  
tiam.*

170.

So when they shall be able iudge aright,  
And cleerly see wherein before they err'd:  
In quarrell of the Muses they will fight,  
And ioy, to see their Schollers be preferr'd.  
They'll giue them leaue, the grauest theames to handle,  
And on their knees, the *gentle Sisters* dandle.

171.

A Poet is a *Maker* by his name;  
And *Poesie*, a making doth imply:  
The first of Writers that deserued fame,  
(Among Professors in humanitie)  
Were Poets all; who by their sweetned straines,  
First stamp't Arts image, in mens dueller braines.

*A Poet by fig-  
nification of  
the word, is a  
Maker: and  
Poesie, is ma-  
king.*

172.

Was't not by Poets learned skill and wit,  
That men in manners rude, much like to beasts:  
In concord and societie were knit,  
Did freely yeild themselves t'obey Lawes hefts?  
Antiquitie to them that honour left,  
To rob them of it, were a kinde of theft.

173.

Such sight in things Diuine as Heathens had,  
Or sauer'd ought of thoughts celestiall:  
In Poets habits all were neatly clad,  
Set forth in shapes, and shewes poetically.  
Their styles were *Sacred, Holy, and Diuine*,  
The dearest Dailings of the Sisters nine.

*Sacri, Sacili,  
Diuini.*

Their

174.

*Nemo fit, sed  
nascitur Poeta.*

*Vates.*

*Tutus Poetisum.*

Their skill may not be got by institution,  
Not Art, but Nature must a Poet frame:  
'Twas euer held, their cunning came b' infusion,  
Whence Elders gaue to them, a Prophets name.  
Instinct and Furie must possesse their braine,  
That shall the title of a Poet gaine.

175.

Their pen to one sole subiect is not bound,  
What euer falls within the reach of wit,  
Conceit, or Reason: Shallow, or Profound,  
From Shepherds poore, to Kings that crowned sit:  
Things Sacred or Profane, or Lowe or Hie,  
Are subiects fit, for Poets ingenie.

176.

" To euery person, and in euery thing,  
" It keepes *decorum*. Vertue best is graced  
" By poesie, when Poets thereof sing:  
" So, by their poems, Vice is most defaced.  
All Sciences within it are contain'd:  
Why should this Art of Arts, be so disdain'd?

177.

Of heavenly songs (the branch of poesie  
Whereof I treat, and seeke to make defence)  
Examples in the sacred Historie  
May be alleag'd, I hope without offence.  
Yet all herein that shall be spoke, or writ,  
To Churches censure, wholly I submit.

178.

*Sundrie sorts  
of songs in  
Scripture.  
First, for deli-  
uerance from  
great dangers  
Moses.  
Exod. 15.*

A song of prayse for strange deliuerance,  
*Moses* and *Isr'el* to the Lord did sing:  
The Women musick made, and led a dance,  
With pious mirth, to honour heauens King.  
May not like cause now, worke the like effect?  
Such, as say no, I'll not be of their sect.

Many

179.

Many such songs vpon the like occasion,  
Did holy *Dauid* seriously endite:  
Needes must it be confest without euasion,  
He did it by th'instinct of th'holy Sprite.  
On sundrie instances I'll not insist,  
More in his Psalmes you may reade, if you list.

*Psal. 138. & 105.*

*Dauid.*

180.

That noble prophetesse good *Debora*,  
Who boldly put her person to the field:  
After the full defeate of *Sisera*,  
By singing, prayses to her God did yeild.  
The children saued from the fierie flame,  
Did chaunt a song, in honour of Gods name.

*Jdg. 5.*

*Debora.*

181.

For blessings and Gods benefits receau'd,  
Good men and women, holy songs oft fram'd:  
More then they all (if I be not deceau'd)  
We finde in that good King, but lately nam'd:  
Of *Israel*, sweet singer might hee bee,  
None sing so much, nor yet so sweet as hee.

The three child-  
dren in the  
fiery Ouen.

Secondly, for  
benefits and  
blessings re-  
ceau'd.

*1. Sam. 23.*

182.

When barren *Hannah* had a sonne obtayn'd,  
(Oft vexed with her Riuals iniurie)  
For whom shee pray'd, and wept with teares vnfayn'd:  
To render God her best gratuitie,  
A song shee fram'd with gracefull melodie,  
Full fraught with flowrs of heauenly poesie.

*1. Sam. 2.*

*Hannah.*

183.

Of loue chaste, holy, spirituall and diuine,  
A Song of Songs King *Solomon* indited:  
Looke on the in-side, not the outward rine,  
Thy heart with heauenly mirth will be delighted:  
To see the enterchange of mutuall loue,  
Betwixt *Christ* and the Church, his gentle Doue.

Thirdly, songs  
of spirituall  
loue, betwixt  
*Christ* and his  
Church.  
Reade all So-  
lomon's Can-  
ticles.

G

How

184.

How shee her selfe before him doth abase,  
 Vnworthy to be matcht with such a mate:  
 Deformitures in feature, and in face  
 Acknowledgeth: And at how lowe a rate,  
 Her selfe and all her parts, shee doth esteeme,  
 That in his loue, more happy shee might seeme.

185.

How he againe, her beaurie doth admire,  
 And limns it with a grace vnimitable:  
 Embraceth her with loue all set on fire,  
 Makes her by his rich gifts, more amiable.  
 With wordes and art, meerly poetically,  
 And emphasis super-celestiall.

186.

Fourthly songs  
 for ment-  
 bracers, and  
 admonition.  
*Deut. 31. 19.*  
*Ps. 32. 1.*

When *Moses* was to take his last farewell,  
 And seize Mount *Nebo* for his sepulture:  
 Fore-seeing that back-sliding *Israel*,  
 Sound in Gods seruice, would not long endure,  
 But bow to Idolls of all bord'ring Nations,  
 And sute their manners, to those Heath'nish fashions.

187.

To testifie against such haynous crimes,  
 And make them heedfull of this prophetic:  
 That they might call to minde the ancient times,  
 Ere they declyn'd to grosse Idolatrie:  
 By Gods expresse command, a song he wrote,  
 For them and theirs to know, and learne by rote.

188.

Fifthly, songs  
 for spirituall  
 comfort, deuotion,  
 and edification.  
*Colos. 3. 16.*  
*Ephes. 5. 19.*

Some vses more of Songs, and Hymnes, and Psalmes,  
 In sacred Writ expressed doe I finde:  
 They serue to wounded soules, for precious balmes,  
 To ease the heart, and to reioyce the minde.  
 Fit meanes they are, to stirre vp true deuotion,  
 Proceeding euer from an holy motion.

The

189.

The care King *David* had in this respect,  
To beautifie Gods service in those dayes :  
May warrant vs, not wholly to reiect,  
That thing which he ordayned to Gods prayse.  
Though God seeke inward worship of the heart,  
Fit outward helpes must not be laid apart.

1. Chron. 16.  
& 25.

190.

When Christians in their Temples doe assemble,  
In holy Hymnes, with heart and voyce agree :  
The glorious Quire of Angels they resemble,  
And pierce the heavens with their melodie.  
Herein the Church while shee is militant,  
Participateth with the Church triumphant.

191.

The choicest songs to Christ his birth addrest,  
Alreadie haue beene offered to your view :  
You see what in the old-writ was exprest,  
Is likewise vs'd, and taught vs in the new.  
Condemne not that, which rightly may be vs'd,  
But onely see, the same be not abus'd.

See before  
*Magnificat*, the  
*Angel song*,  
*Benedictus*, and  
*Nunc dimittis*.

192.

That Christ our Lord did laugh, I neuer read,  
There's no such mention in the Historie :  
A Psalm or Hymne he sang, so is it said.  
His sole example serues the turne, say I.

Mat. 14. 162

" Each Act of his (as may be prou'd b' induction.)  
" Is written, and doth serue for our instruction.

193.

Haue not some godly Fathers in their time,  
Made songs : wherein our faiths deepe mysteries,  
Are chaunted out in soule-delighting rime,  
No good men grudging at those melodies ?  
If such high points are sung without offence,  
Why may not others, with like reuerence ?

Saint *Athanasius* his profound  
found Creed,  
call'd *Quicumque*  
vult. And  
Saint *Ambrose*  
his diuine *Te*  
*Deum*, &c.

194.

All Ages such examples doe afford,  
To iustifie this gracefull exercise,  
In poetizing on the *Sacred Word*.  
One sample will I set before your eyes:  
Of late-ones he shall serue for all the rest,  
'Mong sacred Poets, held to be the best.

195.

*See his  
diuine Weekes.*

He that by weekes and dayes his worke diuides,  
First on the worlds-creation poetizeth:  
Then forwards to succeeding Ages slides,  
The choicest matters in his Verse compriseth,  
Of elder Text: so sweetly beautify'de,  
As, with instruction, yeilds content beside.

196.

"What brings delight, and profit both together,  
"That more in reason ought we to respect:  
"Then it, which singly produceth either.  
"This is of poesie the true effect,  
"To make those pathes soft, easie, smooth and plaine,  
"Which in themselves are rough, and full of paine.

197.

Of poesie in numbred wordes, and measure,  
And sweet-concluding-clozes I intend:  
(I know, a Poets pen can range at pleasure,  
Prose-poetrie it's easie to defend)  
That charming Verse, which endeth in a rime,  
The thing by some, much scorned in this time.

198.

*1st lib. 1. de Ant.  
Jud. cap. 7. 13th,  
that Moses after  
their deliuerie  
from the Egyp-  
tians, made an  
Ode or song in  
hexameter  
verse.  
See also l. 4. 8.*

I dare not say, the ancient *Hebrewes* songs,  
Ran all in rime: it goes beyond my skill.  
To greater Clerkes, such knowledge deepe belongs:  
Yet as I said before, so say I still;  
They kept both order, number, time, and measure:  
It stood so with deuotion, and with pleasure.

"These

199.

" These Rimes which to the matter doe no wrong,  
 " Yet by the eare, breede in the heart delight:  
 " Ought not be lashed with a lauish tongue,  
 " Giue them, as vnto looser lines, their right.  
 If th'onely Rime offend, the wordes transmute,  
 It will be Prose, and with your fancie sure.

200.

Thanks to the soueraigne Iudge with reuerence:  
 Next, to the Court, where Iustice holds her seate,  
 For granting pris'ners this faire audience.  
 No further fauour need I to entreate.

Conclusion of  
 the defence of  
 Poetrie.

I ghesse, the Verdict must be speciall,  
 A Terme or two, will shew what shall befall.

201.

But thou my Muse, who with thy oaten quill,  
 Presum'st to pipe these homely rustick Layes:  
 Whilst some with siluer-sounding trumpets shrill,  
 Transcend *Olympus*, grac't with wreathes of Bayes:  
 Confesse thy slender skill in poesie,  
 Though thou the Art it selfe doe iustifie.

202.

Suffice it thee, that on these sacred Theames,  
 Thou tell thy minde in Meeter smooth, and plaine:  
 Let others follow phantasies, and dreames,  
 Speake thou the truth, regard no fables vaine.  
 What some affect, for idle ostentation,  
 Doe thou reiect, and choose humiliation.

203.

Let tongue-prooffe armour, gentle patience,  
 Make thee secure: thereon set vp thy rest.  
 A wall of brasse, to wit cleere conscience  
 Keepest thee, and this thy Embrion in rest.  
 As thou and it, shall faire acceptance finde,  
 So straine thy selfe to finish what's behinde.

204.

If thy great Patron, Muses chiefe Protector,  
 (He of the Muses most againe belou'd.)  
 Vouchsafe to hold thee out his golden Scepter,  
 And giue thee life, vntill thy faith be prou'd:  
 Thou needest feare no enuious *Agagite*,  
 By his defence, thou shalt be sure of right.

205.

Perhaps when I, the Pen-man of thy wit,  
 Shall sleepe forgotten, rotten in my graue:  
 Among those *Sacred-Singers* thou may st sit,  
 This *Motto* for thy comfort shalt thou haue:  
*Though I sit lowest in this heauenly Quier,*  
*My note is Cella: None hath strayn'd a higher.*

---

*The end of the second Claspis.*

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# DIVINE POEMS.

## The third Classis.

### THE ARGUMENT.

*Christs Miracles on Lazars, Lepers, Blinde,  
Dumbe, Deafe, Dead, wretched men possesst with Devils:  
Th' Apostles no lesse powrefull in that kinde,  
By his commission vanquish all those euils.  
The strange encrease of pious Christianisme,  
The unlike growth of hell-bred Mah'metisme.*

**V** Ho pennes the storie of an earthly King,  
Whose deeds aske folio-Volumes large & thick:  
Ere of his Acts and Gests he fall to sing,  
Or come to touch the Matter to the quick:  
To times, and things preceding must looke back,  
Else shall his writings grace and lustre lacke.

A comparison  
vsed by the  
Author ere hee  
begin to treat  
of any the  
Acts of Christ  
that Messias,  
and King of  
Kings.

Gen. 10.

<sup>2.</sup>  
Of all the Kings that euer Scepter sway'd,  
Since *Nimrod* first that Title did attaine:  
If all their doings were together layd,  
And Kingdomes ioyn'd, wherein they all did raigne:  
Their states and stories no wayes might compare  
With *Israels* King, nor clayme therein a share.

<sup>3.</sup>  
My Muse (like Dogges that running lap and taste.  
Of *Nilus* streames, to quench their raging thirst)  
Some passages hath posted o're in haste  
From *Eden*, where shee set her foot at first,  
Through hills, and dales, and woods, & champion fields,  
Which endlesse matter of discoursing yeilds.

4.

Yet shee, too weake for such a worke of wonder,  
 (What *Atlas* can so huge a weight sustaine!)  
 Resolu'd, part of that burthen to goe-vnder,  
 Which though it put her to no little paine:  
 Her zeale to doe that King true vassallage,  
 Makes it seeme but an easie carriage.

The Author  
 pray eth for  
 diuine assistance.

5.

Dread soueraigne King of Kings, stretch forth thy hand,  
 To stay thy feeble seruant least he fall:  
 Enlighten him, that he may vnderstand,  
 Those secrets of thy Court he deales withall:  
 Not prie into thy inner Cabiner,  
 But walke within the bounds which thou hast set

6.

The Sea is deepe, no bottome to be found,  
 Where thou thy greatest mysteries hast hid:  
 Yet may we wade, whilst we can touch the ground,  
 Keepe by the shore, not venter to the mid.  
 Here little Lambes may sip, and quench their thirst,  
 Stout Elephants swill deepe, vntill they burst.

From prophe-  
 cies of *Mesias*,  
 promises and  
 figures of the  
 old Law: And  
 other testimo-  
 nies in and at  
 his birth, and  
 infancy:

7.

With whom predictions of the Prophets old,  
 Nor types and figures, better things resembling;  
 Nor Gods sure promises fairely enroll'd  
 By faithfull Scribes, that neuer vs'd dissembling:  
 Nor witnesses 'boue all exceptions iust,  
 Can worke beliefe, and driue away distrust:

A passage to  
 the Acts of  
 Christ him-  
 selfe.  
*Heb. 1.*

8.

For such, some easier arguments there bee,  
 (The future subiect of my plaine-tune-song)  
 By which the simplest sort may cleerly see;  
 The things that were fore-spoken off so long;  
 And get soule-sauing faith, that's neuer idle,  
 A spurre to Vertue giues, to Vice a bridle.

Like

9.

Like one, who in a spacious garden set,  
With flowers, and fruits of sundrie sorts repleat:  
Hath libertie without controll or let,  
To take his choise for saavour, or for meat:  
Lookes oft about, not knowing where begin,  
All is so faire in shew, so sweet within.

A Simile.

10.

So I, amid a Sea and World of matter,  
Expos'd to my choise whereon to sing:  
Where no man need to gloze, much lesse to flatter,  
But smoothly say the truth in every thing:  
Confounded with my Theames varietie,  
Stand doubtfull where begin my poesie.

11.

Thus wondring at this wondrous affluence,  
As I my pen vnto my paper set:  
It seem'd some hid celestiall influence  
My wau'ring hand, and purpose did abet,  
And mou'd me first dispose my selfe to treat,  
Christs *Miracles*, and workes of wonder great.

First, of his  
*Miracles*.

12.

'Twas meet that he who brought new Doctrine in,  
Put end vnto old Iewish ceremonies,  
With *Miracles* and wonders should begin:  
Such wondrous workes perform'd before mens eyes,  
Confirm'd his Doctrine with strong euidence,  
As none thereat could iustly take offence.

Christs doctrine at first  
required *Miracles*.

*Ioh. 5. 36. &  
10. 37.*

13.

The first, is one among them not the least,  
That he, a childe of young and tender yeeres,  
Eu'n in the *Temple*, at a solemne feast,  
Appos'd profoundest Doctors of the Chaires:  
His knowledge and his answers were so rare,  
As all men wondred, who then present were.

His profound  
arguing with  
Doctors, at  
twelve yeeres  
old, was won-  
derfull: it not  
precisely a  
miracle.

*Luk. 2. 49.*

Yet,

14.

Vers. 40.

Yet, by degrees he grew vnto perfection,  
In grace and wisdom daily did encrease:  
As man, we reade he liu'd in some subiection  
To passions: Onely sinne could not him seaze.  
His God-head in his wonders did appeare;  
So, of his Man-hood he left tokens cleare.

15.

His turning  
water into  
wine.  
Ioh. 2.

In *Galile* (next) at a marriage feast,  
His mother and disciples comming thither,  
Himselfe likewise a solemne bidden ghest,  
And many more assembling there together:  
He gaue a probat of his pow'r diuine,  
By turning Water into perfect Wine.

16.

Gen. 1. 23.

When *Adam* stood in state of innocence,  
In Paradise God knit that sacred band,  
With breach whereof no mortall may dispence,  
He brought the Woman to the husbands hand.  
A mysterie, more to be had in honour,  
Sith of the first Wife, God himselfe was donour.

17.

This was prop-  
erly, precise-  
ly and pun-  
ctually his first  
miracle.

Perhaps from truth I shall not goe astray,  
Nor wrong the holy Text by misconstruction:  
If, as I thinke, so I presume to say,  
That Christ herein respected our instruction:  
By his first miracle at a marriage-dinner,  
To grace that Rite, whereof God was beginner.

18.

Rom. 12. 15.

He left a patterne of ciuilitie,  
To such as should his holy Faith embrace:  
To shun all churlish harsh rusticitie,  
And frame themselues to persons, time, and place:  
To feast sometimes with friends, at seasons fit;  
And sometimes weepe, with such as mourning sit.

19.

" No men on earth haue Angell-like perfection,  
 " Whilst we are clothed with mortalitie,  
 " To humane passions we liue in subiection,  
 " None is exempt from mutabilitie.  
 " We laugh, we weepe, are sick, recouer health,  
 " From pouertie, sometimes rise vp to wealth.

20.

As Christ made merrie with his friends at feasting,  
 It's likewise in the holy Storie noted:  
 He soone retyr'd, and gaue himselfe to fasting,  
 A worke whereto he chiefly was deuoted.  
 The Deuill then beginneth him to trie,  
 And takes aduantage of necessitie.

His miraculous  
 fasting fortie  
 dayes.  
*Matth. 4.*

21.

Full fortie dayes he spent in meditation,  
 (He was not idle in the Wildernesse)  
 In which he tooke no food for sustentation:  
 This worke, his God-head makes vs to confesse.  
 His hunger after that, doth testifie,  
 And giue sure prooffe of his Humanitie.

22.

Hence that *Old Serpent*, subtle sophister,  
 Begins to argue thus: Bread here is none:  
 That (as thou know'st) is lifes chiefe nourisher:  
 Lo, here is matter, Take to thee this stone,  
 If thou wilt proue thy selfe to be Gods sonne,  
 Command it to be bread, and 'twill be done.

The Devils  
 first temptati-  
 on on our Sa-  
 uiour.

23.

He had not yet forgot, how simple *Eue*  
 By faire pretence, was foully circumuented:  
 So hoped he our Saniour to deceaue,  
 And make him yeild as soone as he was tempted.  
 His wiles in tempting Christ, were farre more slie,  
 They made no shew of grosse impietie.

The

24.

The woman did what flatly was forbidden,  
From due obedience to rebellion slid:  
Foule gluttonie within her brest lay hidden,  
By sight, and taste her appetite thee guided.

Gen. 3. 6.

Because the fruit was pleasant to the eye,  
And good to eate, shee tooke it instantly.

25.

One motiue, worse then th'other two beside,  
Preuail'd with her. A rash, and damn'd desire  
Of knowledge like to God. Loe, here was pride,  
A sinne that still sets all the world on fire.

By pride, rebellion, sensualitie,  
The *Tempter* gat on her the victorie.

26.

With Christ, more warely he goes to worke.  
To turne a stone into a piece of bread,  
A man would thinke no treason here could lurke,  
And yet our Lord, withstood him to his head:  
Tells him, that God by's word, and prouidence,  
Not by sole bread, procures our liues defence.

27.

Th'audacious boldnesse of the wicked fiend  
Sets out it selfe, that being once repell'd,  
He durst his wit against our Sauour bend:  
The more he was kept downe, the more he swell'd.  
For, hauing failed in his first assay,  
He leaues not so, but tries another way.

28.

He lifts him vp vpon the *Temples* top,  
A place of danger, rashly to descend:  
Anon perswades him, boldly thence to hop,  
On confidence that God would him defend:  
And for assurance, Scripture he produceth,  
Though (like himselfe) the Text there he abuseth.

The Devils se-  
cond tempta-  
tion.

Matth. 4. 6.

" The

29.

" The Deuill, when he leades a man to sinne,  
" Seekes not t'obrayne his full designe at first :  
" With slender slips, and errors hee'l. beginne,  
" Then drawes him on, to actions more accurst.  
" For, he that to his first assault giues way,  
" At next will be more readie to obey.

30.

One other gilded bait this Tempter sets,  
(With such too many in these dayes are caught)  
Him to a huge high Mountaynes top he gets,  
Thence shewes him all the world with glorie fraught,  
And offers all, so he might be ador'd :  
But then he was rebuked by our Lord.

The third  
temptation.

31.

Marke well, to euery point of this temptation,  
How Christ still answered with a *scriptum est* :  
The Deuill once spake so in altercation,  
Of him his Schollers learne the Text to wrest :  
Christ teacheth vs whereon our faith to ground,  
And how all deuillish wranglers to confound.

Note the man-  
ner of Christs  
answers to  
the Tempter.

32.

Though *Moses* did endure so long a fast,  
While in the holy Mount he did abide :  
Gods presence was to him a full repast,  
He needed not some sustenance beside.  
Euen in the clowd that time with God he dwelt,  
No touch of humane frailtie there he felt.

The oddes be-  
tweene the  
fasts of *Moses*  
and *Elish*, and  
that of *Christ*.  
*E. ed.* 34. 28.  
*Cap.* 14. 16, 17,  
18.

33.

*Elish* tasted of a heauenly meate,  
Ordayned for the nonce to giue him strength :  
An Angell set it downe, and bid him eate,  
For-cause he had a iourney of great length :  
Th s was a meane of good *Elishs* fasting,  
The Angels foode had such a soice of lasting.

1. *King.* 19. 6,  
7, 8.

And

Gen. 3. 22.

34.

And why not so? Farre stranger was that tree,  
Whose fruit once eaten, had so strong a force;  
The Eater, from diseases had beene free,  
His body neuer should beene made a coarſe.  
Then maruaile not, if for some fortie dayes,  
One Angell-meale the Prophets stomach stayes.

35.

Of Christ his fast, no meane at all I see,  
But onely that he did performe the deed;  
His Manhood strengthened by his Deitie,  
Of secundarie causes had no need.  
'Twas *God* that fasted: so communitive  
Of properties, that speech doth iustifie.

36.

Matth. 4. 23.

In *Galile* where he began his preaching,  
His miracles abundantly he wrought:  
By them he wan assent vnto his teaching,  
More Auditors to him thereby were brought.  
All people that were any wayes diseased,  
He made them sound, and left them wholly eased.

37.

His curing a  
leprosie.  
Matth 8. 1.

No sore, no sicknesse came to him amisse,  
He healed all, and euery kinde of grieve:  
A leprosie (what spot more loathsome is?)  
He cured with his word: 'twas short and brieve.  
Be cleane, such is my will thou shouldest bee;  
The grieve departed, and the man was free.

38.

His cure of  
palfeyes.  
Matth. 9. 1. &  
9. 1.

Two more he cur'd, with palsies much tormented,  
His word alone he vsed for their ayde:  
The one, before him neuer was conuented,  
Onely on his behalfe his Master pray'd:  
Goe home (saith Christ) thy seruant shall doe well,  
If thou belecue: and iust so it befell.

39.

A feuer by a touch he did expell,  
Rebukes the windes, they instantly obay'd;  
Becalmes the Seas which mightily did swell,  
Whereat his faint Disciples were dismay'd.

Curing a fe-  
uer.  
*Matth. 8. 14.*  
*Utr. 25.*

Be still (said he) 'twas calme eu'n as he spake;  
They all with feare, and wonder 'gan to quake.

*Mat. 4. 41.*

40.

" He onely is the Lord of Sea and Land,  
" He holds the windes fast closed in his fist:  
" He hath both waues, and blasts at his command,  
" He makes them stirre, and stayes them when he list.  
" Of him they stand in awe, and feare his check,  
" When most they strue, he stills them with a beck.

41.

To him the Sea is as the firmest ground,  
Thereon he walkes, makes *Peter* doe likewise:  
Who waxed faint, and feared to be drown'd,  
When he perceau'd a tempest to arise.  
" Needs must they sinke, whom Christ doth not sustaine,  
" The helpe of others, we implore in vaine.

He walke: on  
the sea.  
*Matth. 14.*

42.

Two men, who were depriv'd of their sight,  
(When of their faith they first had made confession)  
He toucht their eyes, that they might see the light,  
Yet 'twas to take effect vpon condition,  
So their beliefe were heartie, and vnfeyn'd:  
Which soone appear'd, in that their sight they gayn'd.

His healing  
the blinde.  
*Matth. 9. 27.*

43.

Another, not'd to be blinde by birth,  
'Bout whom the *Jewes* vs'd many captious questions:  
He spat, and made a temper of the earth,  
'Mongst them it caus'd many nice suggestions:  
They labour'd much this wonder to deface,  
Their stirring gate to Christ and it, more grace.

*Ioh. 9. read: all  
this Chapter.*

*As.*

*A Simile.* As one, who seekes to quench a fire begun,  
 Bestirres himselfe with what comes next to hand:  
 Then to some vessell hastily doth run,  
 Takes vp a pot of oile which there did stand,  
 Throwes it thereon, in hope the flame to smother,  
 But then each little flame, begets three other :

So they halfe mad; that wonder to disgrace,  
 (At least, thereof to stop the spreading fame)  
 Run vp and downe, and walke from place to place,  
 One while the man, then they his parents blame :  
*Vof. 34.* The Deed at length confirm'd, and clear'd from doubt,  
 They curse the late-blinde man, and cast him out.

The deafe and dumbe, he made to heare and speake,  
 Limmes with red vp, to strength he did restore :  
*Deafe and dumbe cured.*  
*Matth 9. 32.*  
*and Mark 7.*  
*32. and 3.* By meanes in seeming simple, feeble, weake,  
 Which caus'd all men thereat to wonder more.  
 What euer meanes he pleased to apply,  
 His will alone, was th'onely remedy.

One creeple noted more then all the rest,  
 Poore impotent, full thirtie yceres and eight;  
*A creeple of*  
*thirtie eight*  
*yecres, healed.*  
*Iob. 5.* His strength regayned when he hoped least,  
 At that strange Poole, where he so long did wait:  
 That helpe which by the Poole he could not haue,  
 Christ with his onely word vnto him gaue.

Who euer with such slender store of bread,  
 As five poore barley loaves, and two small fishes :  
*His miracu-*  
*lous feeding*  
*5000. men*  
*with eight*  
*loaves, and*  
*two fishes.*  
*Iob. 6.* Whose stomacks might haue askt a thousand dishes?  
 They all were fill'd, and after meale left more,  
 Then what to them presented was before.

49.

One other meale, much like vnto the last,  
To men, their wiues and children did he make :  
With little food, he gaue them large repast.  
Then they who sawe these workes, precisely spake  
That this was he, expected for so long ;  
(*Diuine-sweet subject* of my simple song.)

4000. men, be-  
sides women  
and children,  
fed with seuen  
loaves.

Math. 15.

50.

Herein was neere resemblance with Creation,  
No man did so in former time, nor since :  
Admit therein but multiplication,  
It giues full prooffe of his Omnipotence.  
To make huge matter out of little store,  
All's one, as if there had beene none afore.

51.

These workes were strange ; Farre stranger rest vntold,  
The like were neuer since, nor yet before :  
Consuming griefes, long-linging and old,  
By touching of his garment, and no more.  
To vanish in a moment, and depart,  
Not eas'd, but waxing worse by physicks art.

Matth. 9. 20. &  
Mar. 5. 25.

52.

Yet, all diseases, griefes, and maladies  
Exceeding physicks skill, and surgerie,  
May not be thought so farre past remedies  
As death, attendant on mortalitie.

His reuiuig  
the dead.

When once the thred of life is cut in twaine,  
God, and no Man, can fasten it againe.

53.

This Sonne of God, both God and Man together,  
Like pow'r had ouer death, as on diseases :  
He conquer'd th'one, as well as cur'd the other,  
With's Word, or lesse then that, doth what him pleases.  
He could alsoone make any dead man liue,  
As health vnto diseased persons giue.

H

When

*Iarus his  
daughter.  
Mat. 9.*

54.  
When first he came vnto the Rulers daughter,  
(Her fathers humble suit him thither led)  
The people there began to raise a laughter,  
In that they knew, the Maide was fully dead.  
He takes her by the hand, bids her arise,  
Shee walks, and eateth meat before their eyes.

*The widdowes  
sonne at Naim.  
Luk. 7. 11.*

55.  
Like deed at *Naim*, wrought he on another;  
A dead man carried out vpon a Beere,  
Who was the onely sonne vnto his mother  
A widdow, weeping shew'd shee lou'd him deere:  
Christ tooke compassion, will'd her not to weepe,  
Then rowz'd her sonne from death, as from a sleepe.

*Lazarus  
Iob. 11.*

*Verf. 3.*

56.  
These two were strangers, both to him vnknowne,  
(Respecting passions of humanitie)  
A friend and deare acquaintance of his owne,  
Who dwelt within the towne of *Bethanie*,  
Giues greater cause to manifest Gods glorie,  
As is obserued in the sacred Storie.

*Verf. 45.*

57.  
No miracle in all the holy Booke,  
So fully is describ'd in euery part:  
I with my Reader on that Text to looke,  
That deed alone did many *Jewes* conuert:  
And he who reading it, rests vn-conuerted,  
Then any stubborn *Jew*, is more hard-hearted.

*Verf. 39.*

58.  
Here are cleere signes of *Christs* humanitie,  
His loue, his sorrow, witnessed by weeping:  
Mayne arguments of his Diuinitie,  
Awaking one, who mortally was sleeping.  
By natures course, the corps began to stinke,  
And so his friends that lou'd him best, did thinke.

What

59.

What though his flesh had beene to dust consum'd,  
And all his limmes disioynted cleane asunder?  
His former state he should haue re-assum'd,  
Had Christ beene pleas'd to shew so rare a wonder.  
He cry'd aloud, and call'd him by his name,  
The dead man rose, out of his tombe he came.

60.

Why should that Article of our Christen Creed,  
Which doth assure vs of the Resurrection,  
(Though Reasons reach in sort it doth exceed)  
Against belife be held a strong obiection?  
This one example makes the matter plaine,  
That dead men may rise vp, and liue againe.

61.

This deed was done neere to *Ierusalem*,  
A great recourse of *Jewes* then in the place:  
It shewes, our Lord was willing to win them,  
At leastwise such, in whom was sparke of grace.  
Great numbers did beleue; some went their wayes,  
And told the matter to the *Phariseis*.

62.

Such publie notice of this Act was taken,  
That all the Citie therewith gan be troubled,  
The Priests and Pharisees with feare were shaken:  
Their malice and their furie both redoubled,  
Sith *Lazarus* caus'd many to beleue,  
Who knew he had beene dead, and sawe him liue.

*ut. 47.*

*eb. 12. 9, 10, 11.*

63.

O faithlesse *Jewes*, most vnbeleeuing Nation,  
What madnesse did your crazie braines possesse!  
Hard-hearted, stubborne, froward Generation,  
Who seeing such great workes, would not confesse!  
The gangren of your incredulitie,  
Infecteth yet your whole posteritie.

A zealous  
prayer of the  
Author.

H 2

Thou

64.

Thou soules and bodies Surgeon and Physition,  
 Haue pitie on this braine-sick, frantick crue :  
 Prepare some strong-soule-curing composition,  
 Vouchsafe their drowlie spirits to renewe :  
 Turne them at last, that they and we together,  
 May knowledge thee coequall with thy Father :

65.

And by the working of thy holy Spirit,  
 One *God* that makes the *Glorious Trinitie* :  
 Thy heauenly Kingdome we may all inherit,  
 Knit here below in perfect vnitie,  
 In vertue struiuing each to passe the other,  
 True Children of thy holy Church, our Mother.

66.

Deuills cast  
 out, proue and  
 confesse his  
 Diuinitie.

Another prooffe of Christs Diuinitie,  
 His greatest foe, the Deuill shall auow :  
 Though wicked men all bent to blasphemie,  
 Him and his workes disgrac't, they car'd not how.  
 When he the Deuills, by his pow'r o're-came,  
 They said he did it in the Deuills name.

Mar. 3. 22.

67.

Matth. 12. 24.

Damn'd blasphemie ! Repugnant to all reason,  
 That Satan should against himselfe rebell :  
 Nay, 'mongst those curst fiends there's no such treason,  
 To mischieue vs, they all agree too well :  
 Their concord (such as 'tis) maintaynes their state,  
 We lose our selues by strife, and mutuall hate.

68.

Mar. 9. 25.

Sometimes he checks the Deuills with his Word,  
 Commands them to come out, and is obey'd :

Luk. 4. 33.

Sometimes at very presence of our Lord,  
 Before he speaks, they crie and are afray'd.

Matth. 8. 28.

They begge his leaue to enter into Swine ;  
 What stronger probat of his pow'r diuine ?

69.

To *Jewes* and *Gentiles* he was kind alike,  
Lord of them both, in mercy rich to all:  
One woman who by Nation was a Greeke,  
Before his feet, most humbly downe did fall:  
Her daughter from a Deuill he set free,  
Yet came not neere, nor euer did her see.

The Synag-  
ogues daugh-  
ter.  
Mat. 7. 25.

70.

If all the workes of wonder had beene penn'd,  
By which our Lord prou'd his Diuinitie:  
The pen-men hardly could haue found an end,  
They mounted neere vp to infinitie.  
These were, and are enough to gender faith;  
So I belecue, for so the Gospell saith.

Mat. 20. 30. 29  
21. 25.

71.

Some circumstances rest worth obseruation,  
Whereof my Muse desires a note to warble:  
The *Thame* yeilds her such inward contentation,  
Shee holds it fitter to be grau'n in marble,  
Then rudely scribb'ld with her ragged quill,  
Yet hopes, the best may like of her good will.

72.

In giuing pow'r to simple Fishermen,  
That they like workes should doe, as he had wrought:  
Most of them wanting skill to hold a pen,  
Who neuer in their youth to schoole were brought:  
This was a wonder much admired at,  
The learned *Jewes* tooke speciall note of that.

Amplification  
of Christs  
powertfull Om-  
nipotency: In  
that he gaue  
like power to  
others, to doe  
such miracles,  
as himselfe  
had done.  
Mat. 4. 13.

73.

*Christ*, bodies Surgeon, and the soules Physitian,  
Great Lord and King of both by lawfull right:  
To his Apostles gaue a large Commission,  
Against all griefes, and euery vncleane sprite.  
He bids them heale the sick, make lepers cleane,  
Cast out the Deuils, raise the dead againe.

Matth. 10. 1. 8.

74.

Much unlike  
him of whom  
it is written,  
*Vendere iura  
potest, emerat  
ille prius.*  
*All 3. 6. & 8.*  
18, 19, 20.

Freely they had this gift, payd nothing for it,  
As freely they bestow'd the same on others.  
Money or bribes to take, they did abhorre it,  
But gaue to strangers, as vnto their brothers.  
This law and practise is grow'n obsolet,  
Now men must pay, if ought they meane to get.

75.

*A Simile.* While *Phabus* shewes his face, it shines so bright,  
The Moone and lesser Lamps yeild not a sparke:  
There's no apparance of their borrowed light,  
Till he withdraw, and it begin grow darke:  
Then, all such force as he to them doth lend,  
To serue the vse of man, they freely spend.

76.

Another Si-  
mile, or Com-  
parison.

A King, whilst he is present in the place,  
And deignes himselfe a bus'nesse to effect:  
For subiects then to wait, it's no disgrace,  
Till he be pleas'd, some specially t'elect,  
And giue them pow'r in those affaires to deale,  
To trie them trustie, and himselfe to speale,

77.

Our Lord, long time in person did attend  
His Church-affaires, himselfe tooke all the care:  
He trayn'd some neere about him, to this end  
When he sawe time, the burthen they might share,  
And by Commission ample, full and large,  
Performe what he to them should giue in charge.

78.

The Apostles  
miracles, were  
arguments of  
Christ's divini-  
tie, by whose  
power they  
did them.

Th'Apostles were no slack Commissioners,  
But roundly set them selues vnto their taske:  
All people of the world were their Parishioners,  
They gaue to all, that came to them to aske.  
By vertue of Christs pow'r to them diriu'd,  
What e'le they tooke in hand, prou'd well, and thriu'd.

And

79.

And first, t' assure them of his powerfull aide,  
To warrant them in that so high a function:  
T' accomplish what not long before he saide,  
On them he did bestow a spirituall vnction.  
They with the holy Ghost were wholly fill'd,  
In euery language on a sodaine skill'd.

Speaking all  
languages.  
Iob. 14. 16. &  
Act. 2.

80.

This strange beginning had a faire successe,  
Though some forbare not, foully to blaspheme:  
Three thousand soules were gayned, and no lesse  
By *Peters* Sermon, grounded on that Theame.  
Hereby Christs God-head was aswell made knowne,  
As by the greatest wonders of his owne.

Saint Peter:  
most diuine  
sermon.  
Ier. 14.

81.

What miracles were by th'Apostles showne,  
Though all the people offred them the honour:  
Yet they surrendred it to him alone,  
Who of their large Commission was the Donour.  
" The Authour of each worke deserues the prayse,  
" More then the Instrument, which him obayes.

Act. 3. 11, 12.  
and 14. 14.

82.

So, what they did as seruants to their Lord,  
Whence they deriued their authoritie:  
Among those Acts I iustly may record,  
Which giue vs prooffe of his Diuinitie.  
By him, and in his Name, their deedes were wrought;  
Confest, that of themselves they could doe nought.

Act. 3. 6. and  
4. 10. 30.

83.

As when they set the creeple on his feet,  
Who from his birth before could neuer stand,  
Vntill that *Peter* friendly did him greet,  
And gently taking him by his right hand,  
Bid him rise vp, and walke in *Iesus* Name:  
Which said, the creeple was no longer lame.

Healing a  
creeple.  
Act. 3.

84.

The Jewish Rulers, madd'd with this deed,  
And more, in that they did the people teach:  
Laid hands on them. But marke how it did speed,  
The Doctrine was so sweet which they did preach,  
So well confirmed, that five thousand more,  
Were ioyn'd to them, which did belecue before.

Ab. 4. 4.

85.

Me thinkes, it was a miracle to see,  
How these hard-hearted Rulers beat their braine:  
To compasse, that the deed conceal'd might bee,  
Which was so open, manifest, and plaine.  
Themselves blind-foulded, would haue other men,  
Seeme not to see, what cleerly they did ken.

86.

*A Simile.* Like children when they hide their eyes, or winke,  
While they themselves see not the face of others:  
That no man else sees them (poore soules) they thinke,  
Thus please their fancie, and delight their mothers.  
Such was the childish folly of those people,  
About the bus'nesse of that cur'd creple.

87.

Ioh. 11. 45.

Ab. 4. 8.

Here *Peters* loue vnto his Lord appear'd;  
Whereof not long before he made profession:  
The threatnings of the *Jewes*, he no whit fear'd,  
But boldly made a most diuine confession:  
Proues, they had-cast aside that Corner-stone,  
Which all the faithfull should be built vpon.

88.

When he and other of his fellowes met,  
Recounting how the Rulers had them threat'n'd:  
Themselves to pray with one accord they set,  
Desiring God they might by him be heart'n'd,  
Boldly to preach: and that in *Iesus* Name,  
They might worke wonders, so to spread his fame.

No

89.

No sooner had they ended their devotion,  
But instantly the place wherein they sat,  
Was strangely shaken with a heavenly motion:  
They courage tooke, and waxed bold thereat,  
Inspired from above, they all agree,  
Their hearts and soules fast knit in charitie.

The strange  
moving of the  
place where  
they prayed.  
Vers. 32.

90.

A King, that seeks his Empire to enlarge,  
Winnes strangers to acknowledge him their Lord:  
As well of th'one, as th'other sort takes charge,  
Like Iustice to them all, he doth afford.  
One sharpe example shew'd on his owne Nation,  
Makes strangers loue: and feare like castigation.

A Compa-  
rison.

91.

Some one, who in the Churches bosome lurkes,  
Who of Religion makes a faire pretence:  
Corrupts his fellowes with his wicked workes,  
To Infidels giues scandall, and offence.  
By cutting off so bad a rotten limme,  
The body is preserued cleane, and trimme.

92.

A scabbed sheepe that would the whole infect,  
Good Shepherds vse to draw-out from the rest:  
The flock, more then one culling, they respect.  
Th'Apostles, Pastors of all else, the best,  
With their new-chosen sheepe doe so begin,  
Thereby more loue, and credit did they win.

Another Com-  
parison.

93.

What sinne more haynous in the Church of God  
Then Sacriledge? Of all thefts, that's the worst:  
Such theues aske scourging with an Iron rod.  
Of all Church-robbers, he who was the first  
'Mong men professing Christ, death was his hire:  
The manner strange, as did the fact require:

The miracle  
done by Peter  
on Ananias and  
his wife.  
Act. 5.

The

94.

The man who did commit that robberie,  
 Though 'twere most close, and secret in his heart :  
 No sooner came in *Peters* companie,  
 But he perceau'd his fallhood, and his art :  
 Rebuk't him sharply for his foule dissembling,  
 Downe dead he fell, eu'n at his feet with trembling.

95.

His wife, partaker in the trecherie,  
 Not knowing what her husband did betyde :  
 Presents her selfe with like impietic,  
 But instantly at *Peters* word, shee dy'de.  
 These rare examples strake a sodaine feare,  
 In all beleeuers, who thereof did heare.

96.

*Simon the  
 sorcerer.  
 Act. 8.*

A crime there is, neere kin vnto the other,  
 Which from the Authour doth deriue its name :  
 'Tis *Simonie*, to Sacriledge next brother,  
 A Sorcerer he was who broacht the same :  
 Yet, by the wonders which Saint *Philip* wrought,  
 Within the Churches verge he had beene brought.

97.

He thought Gods gifts with money might be gayn'd,  
 Saint *Peter* checks him sharply for his fault,  
 Exhorts him to repent with zeale vnfayn'd :  
 Perhaps the man did so as he was taught.  
 Himselfe he humbled, seemed penitent,  
 I find no mention of his punishment.

98.

" That argues not, the fault t' haue beene the lesse,  
 " God strikes, and spares whom to him seemeth good :  
 " A late example makes vs so confesse,  
 " Like *Siloes* Tower rightly vnderstood.)  
 " Those faults are both of them so neere of kinne,  
 " I wot not which to call the greater sinne.

*Luk. 13. 4.*

The

99.

The Church hath long beene pesterd with those crimes,  
(Th'are deeply mor'd, 'tis hard to weed them out)  
If holy *Peter* liu'd in these our times,  
'T would cause him rowze himselfe, and looke about,  
And strike some dead, to make the others feare.  
" Examples moue, wordes onely beat the aire.

100.

As *Peter*, *Ananias* and his wife  
For their offences, with a word did slay :  
So, good *Tabitha* he restores to life,  
When kneeling by her carkasse, he did pray.  
Onely he bid her rise, then vp shee sat,  
Many beleeu'd, and wondred much thereat.

Raising *Tabitha*.  
*Act. 9.*

101.

How much did he amaze the faithfull *Jewes*,  
In shewing them the *Gentiles* strange conuersion ?  
At first they were offended with the newes,  
And rashly laid on him a foule aspersion :  
But when he plainly told them all the storie,  
They held their peace, and gaue to God the glorie.

*Cornelius* and  
the *Gentiles*  
conuerted.  
*Act. 10. & 11.*

102.

Strange wonders more were by th'Apostles wrought,  
As if their Lord himselfe had beene in place :  
The sick in couches, and in beds were brought,  
No kinde of griefe made difference in the case :  
All coming to them, whole and sound were made,  
Yea some, obtrayning onely *Peters* shade.

Other great  
wonders done  
by the Apo-  
stles.  
*Act. 5. 12.*

103.

Not much vnlike it's noted of Saint *Paul*,  
The linnen clothes that from his person came,  
Draue-out foule spirits, and cu'd diseases all :  
Done by Christs helpe and onely in his Name.  
He that to mortall men such pow'r could giue,  
Him to be more then man, we must belieue.

Saint *Peters*  
shadow.  
Saint *Pauls*  
Naphtia.  
*Act. 19. 12.*

Strong

104.

Act. 5. 19.

Act. 13. 7. 10.  
Ch. 16. 26.

Strong prison doores flue-ope, to let them out,  
So did an Iron gate, though surely warded:  
They shakt off chaines, and fetters like a clout,  
And past through all such watches as them guarded:  
Till their Commission they had fully ended,  
Their Master from all Tyrants, them defended.

105.

Saint Pauls  
wonderfull  
conversion.  
Act. 9.

When *Saul* against the faithfull tyranniz'd,  
With bonds and torments threatening them to punish:  
In wondrous manner sodenly surpriz'd,  
A light from heaven did him so astonish,  
That tumbling downe he fell, and lost his sight,  
The vision which appeared was so bright.

106.

2 Pet. 2. 10.

To him our Lord himselfe distinctly spake,  
Recall'd him from the error he was in:  
He readily obey'd, and nothing slacke,  
To preach and teach did presently begin:  
And plainly prou'd, that Christ in deed was hee,  
By God ordain'd, worlds Sauour to bee.

107.

Act. 18. 9. and  
23. 17.  
1. Cor. 15. 10.  
Rom. 15. 19.

Now shall you heare how persecuting *Saul*,  
Conuerted by so strange an apparition:  
Became a most religious preaching *Paul*,  
Receau'd from Christ himselfe a new Commission:  
Wherein he labour'd more then all the rest,  
His labours with a faire successe were blest.

108.

Act. 11. 6.  
The first name  
of Christians,  
was at *Antioch*.

At *Antioch*, a Citie of renowe,  
The faith of Christ he so diuinely taught:  
As first the name of *Christians* in that Towne,  
Was giu'n to all, who to the Faith were brought.  
(O, as we doe retayne that glorious Name,  
So would we doe such workes, as fit the same !)

As

109.

As to darke men they oft restored sight,  
So with a word they would strike others blinde.  
A Sorcerer resisting *Paul* with might,  
The force of his commanding word did finde:  
That act made *Sergius Paulus* yeild assent  
To *Christian* faith, with great astonishment.

*Elimas the sorcerer* stricken  
blinde by *Paul*.  
*Act. 13.*

110.

A most diuine and pythic exhortation,  
(Like *Peters* sermon at *Ierusalem*)  
*Paul* boldly spake to that vntoward Nation,  
Yet little good his preaching did to them:  
The *Gentiles* gladly did the Truth embrace,  
And were accepted in the others place.

*Act. 13.*

*Act. 13. 14.*

111.

How comes it, that the Word diuinely taught,  
Makes some more stubborne then they were before?  
When other-some therewith are sweetly caught,  
With grace replenisht daily more and more?  
"What's antidote to one, another kills,  
"What saues the sonnes life, oft the fathers spills.

112.

The fires warmth, and heat of shining Sunne,  
A roll of waxe doth gently mollifie:  
On dirt and clay the contrarie is done,  
These more obdurate grow, and hard thereby.  
Some men haue hearts of waxe, and some of clay,  
In Sunne or Fire the fault we must not lay.

A *Compa-*  
*rison.*

113.

This great Apostle neuer sate him downe,  
But still attending on his holy Function,  
He trauail'd day and night, from towne to towne:  
Some, moued in their hearts with true compunction,  
Were won to Christ: Some others stirr'd vp strife,  
And some laid plots, to take away his life.

At

114.

A creeple hea-  
le by Saint  
Paul at *Lystra*.  
*Act. 14.*

At *Lystra* lay a creeple impotent,  
Who neuer vs'd his legs since he was bore :  
Stand vp, quoth *Paul*; he leapt incontinent,  
Then they who long had knowne the man before,  
Would needes haue done vnto him sacrifice,  
And hardly were restrayned with his cries.

115.

A Simile, or  
Comparison.

Eu'n as a grand Commander in the field,  
Who ouer many thousands hath the charge :  
Walks off about his campe, and resteth seild,  
Suruayes it round (although in compasse large)  
Where he perceaues his men stand most in need,  
There he runnes in, and succours them with speed :

116.

*Act. 16. & 17.*  
*& 18.*

So this grand Captayne of the Christian bands,  
Who fought against a strong and subtrill foe :  
Reviews his Souldiers in remotest lands,  
New-heartens those he had, still takes vp moe :  
His foe-mans Souldiers runne to him amayne,  
With such good pay, he did them entertayne.

117.

He casteth out  
a spirit of diu-  
ination.  
*Act. 16. 14.*

In *Macedon* where *Lydia* was conuerted,  
A Maide which had a sprite of diuination :  
To *Paul* and *Silas* who with him consoorted,  
Great trouble bred, and cruell castigation.  
When he the Deuill by his word expell'd,  
Some much incens'd with rage against him swell'd.

118.

That sooth-saying Damsell brought her Master gayne,  
Who when he saw the hope thereof was gone :  
He cryes out to the Magistrates amayne,  
Implores their ayde, else they were quite vndone.  
These *Jewes* (saith he) doe trouble all our Townes :  
So were they whipt, and to the layle cast downe.

How

119.

How loath are worldly men to beare a crosse?  
Such as be rich, haue all things at the full,  
They'll follow Christ, so't be not to their losse:  
You prick their hearts, if once their sleece yee pull.

*Al. 18. 24*

*Demetrius* gayning by *Dianaes* shrines,  
With all the craftsmen 'gainst *Saint Paul* combines.

*Al. 19.*

120.

*Silas* and he were fast ser in the stocks,  
They pray'd all night, and Psalmes to God did sing:  
The prison strangely thakt, off flue the locks,  
The 'ayler all amazed at the thing,  
Admires the men: He with his familie  
Baptiz'd, were turn'd to Christianitie.

Being in prison, by a wonderful earthquake the layler is converted. *Al. 16:*

121.

A Traytor who vnto a Crowne aspires,  
Deuiseh how to climbe vp to the Throne:  
The better to accomplish his desires,  
And gayne the Honour due to Kings alone:  
Prepares himselfe by apish imitation,  
Ere he presume to broach his innouation.

*A Comparison.*

122.

First frames a count'nance fit for Maiestie,  
Then counterfeits, iust like a King to take:  
He learnes the way to speake Imperiously,  
Next tries how Prince-like he in state can walke:  
Thus when he thiakes himselfe shap't fit for action,  
He makes some vse of Partners in his faction.

Like *Perkin* in *Id. 7.*

123.

His Warrants and Commissions flie about,  
As if he were a King in veritie:  
His Officers, among the simpler rout,  
Make shew of iustice, and sinceritie:  
But, as in their mayne-warrant there is faule,  
So all their deeds are counterfeit, and naught.

The

124.

The Deuill a  
Traytor to  
God, doth  
what he can to  
counterfeit  
Gods mi-  
racles.

The Deuill is to heauens King a traytor,  
Vsurps Gods lawfull iurisdiction:  
He drawes vnto him many a gracelesse wayter,  
Some he beguileth with his subtrill fiction:  
By sleights he makes his Vassals to belieue,  
That he like powre, as God himselfe, can giue.

125.

Exod. 7.

When *Moses* by Commission from his God,  
First to King *Pharo* did himselfe present:  
He rayz'd a liuing Serpent of his Rod,  
To make it knowne, that he from God was sent.  
This deed (in reason) might haue mou'd the King,  
But that the Deuill closely crost the thing.

126.

False Sorcerers (the Deuills Iourney-men,  
That long had beene Apprentice to the Trade)  
By their enchauntments did the like agen,  
I thinke, not so in substance, but in shade.  
For *Moses* Serpent truly being so,  
Deuoured theirs, which were but such in show.

127.

Exod. 8. 18.

The vilest vermine rays'd from *Egypt* dust,  
Compell'd th'Inchaunters to confesse Gods hand:  
Small reason had they in their Art to trust,  
Sith they in *Moses* presence could not stand:  
But all as much with botches were oppress'd,  
As other men, the cattle and the beast.

Exod. 9 11.

128.

Iewish Exor-  
cists beaten  
by the Deuill.  
Act. 19. 13.

Among the *Iewes*, while *Paul* true wonders wrought,  
The Deuill had Commissioners abroad:  
These, not Gods glorie, but their Masters sought,  
Abus'd the Name of *Iesus* to their fraud:  
As though bare naming *Iesus*, and Saint *Paul*,  
Without true faith, could worke those wonders all.

These

129.

These Exorcists were quickly taught to know,  
Their fault in vsing counterfeit Commission:  
The Deuill made the men themselues beshrew,  
For as they vs'd their skill without suspicion,  
The man whom they (being seuen) had coniur'd,  
Doth wound them all, and sends them to be cur'd.

130.

Behold the common tricks of that Seducer,  
Good Angels shape in shew he doth assume:  
Of all that come to him, he is th'abuser,  
When most vpon his fauour they presume,  
He quits their seruice with a wofull hire,  
Prouides them lodging in a flame of fire.

The Deuill  
doth seduce  
his Vassals, to  
hurt and de-  
stroy them.

131.

Meanewhile (perhaps) till he of them be sure,  
With vaine and short delights gives them content:  
Then hauing trayn'd them readie to his lure,  
Prepares himselfe vnto their punishment.  
Hee'll take a limme or ioynt, in part of pay,  
T'assure him of the whole another day.

132.

These Exorcists, sore wounded for their paines,  
With shame and sorrow, tooke them to their heeles:  
The man posselt, no helpe by them regaines,  
Nor easement of his former torment feelles.

" All deuillish Artists finde the like successe:

" Small good they doe themselues, to others lesse.

133.

But they to whom Christ did that powre impart,  
To worke great wonders, calling on his Name:  
To men oppress't brought ease, and ioy of heart,  
To them and to their doctrine, prayse and fame.  
Beleeuers, in their faith were faster grounded,  
Oppugners of the Truth, thereby confounded.

I

While

*Paul restor'd  
dead Eutichus  
to life, Act. 20.*

134.

While *Paul* at *Troas* preacht till mid of night,  
Intending his departure on the morrow:  
A chance befell that did them much affright,  
Posselt his hearers hearts with griefe and sorrow.  
A sleeping youth fell downe three stories hie,  
And with the fall, departed instantlie.

135.

Some friends (it's like) were there, who for him grieu'd,  
Discomfort to the rest the chance did breede,  
Sith he was of the faithfull, and belieu'd:  
But *Paul*, who neuer fail'd his friends at need,  
When he had stretcht himselfe vpon the Lad,  
Reuiued him, and made th'assembly glad.

136.

*Act. 27.*

" For one good faithfull man, of God belou'd,  
" A multitude oft doe his fauour finde:  
By *Pauls* example that was fully prou'd,  
When in a ship tost with tempestuous winde,  
Two hundred seuentie siue God to him gaue,  
And for his sake the liues of all did saue.

137.

As he not long before to them had told,  
When sad despaire possessed all their hearts:  
He comforts them, perswades them to be bold,  
(So they would ply themselues to doe their parts,  
For why, fit meanes might not be cast aside: )  
No losse of one mans life should them betide.

138.

It so fell out. A matter seldome seene,  
Where seas so swell'd, and tempests were so strong:  
No traualer who in like case had beene,  
So tost with waues, and toyll'd with labours long,  
Would thinke in such a wreck, neere fourteene score,  
Not one man lost, should all come safe to shore.

When

139.

When *Paul* had past the danger of the Seas,  
And safely landed in *Melita's Ile* :  
He rested nor, nor idly tooke his ease,  
Intending his Commission all the while.  
Diseased people flockt to him amayne,  
He cured all, and rid them of their payne.

140.

Among the rest, the Ruler of that place,  
A noble Romane, shew'd him curtesie :  
Whom *Paul* requited with a worke of grace,  
The Rulers father sicke, and like to die,  
In perfect health he seeld by his prayer,  
And many moe, that did to him repaire.

141.

That great Physitian of our soules and bodies,  
Who cured all diseases with a word.  
Could not escape the taunts of simple noddies,  
(Whereof in holy Writ I finde record)  
But some durst say, if thou have pow'r at will,  
Physitian heale thy selfe, and shew thy skill.

Luc. 4. 23.

142.

I reade how *Paul* was once put to that push,  
Vpon himselfe his pow'rfull art to proue:  
The triall would haue made a stout man blush,  
But he assured of his Masters loue,  
Those dangers which did other men appall;  
Esteemed light, and reck'ned them but small.

Act. 13. 1.

143.

No sooner was he free on shore from drowning,  
His nummed lims refreshing by a fire :  
As if both sea and land lookt on him frowning,  
And creatures all against him did conspire :  
A worne whose biting present death would bring,  
Doth seize his hand, and closely to it cling.

I 2

This

144.

This hap, the standers by did much affright,  
 Who knew the Vipers venom was so strong :  
 That none whom they should happen once to bite,  
 From swelling, or from death could hold out long.  
 A murtherer they iudg'd him to haue beene,  
 This plague laid on him, for that horrid sinne.

145.

He soone shooke-off the beast into the flame,  
 Not mou'd, nor feeling any harme at all :  
 The people then began t'extoll his name,  
 They change their mindes, and him a God they call.  
 Poore fooles, they might haue said, and spoken right,  
 That none could so haue done, but by Gods might.

146.

Now put together since the worlds creation,  
 All workes of wonder done in any time,  
 Which might deserue or challenge admiration,  
 In any Countrey, Region, or Clime :  
 (Except what *Moses* and Gods Prophets wrought)  
 Compar'd with these, they'll seeme as things of nought.

147.

Here could I lose my selfe with wonderment,  
 Amid this forest of such rarities :  
 My soule is stricken with astonishment,  
 And most at Iewish incredulities,  
 To thinke how such a Sauour they could scorne,  
 Who of their blood, and for their good was borne.

148.

An Atheistical  
 objection.

An Atheist, or a selfe-wise politician,  
 Presuming on the fineness of his wit :  
 Will rayse a doubt (much like a Matchiuelian)  
 And sweare, there's no Diuine can answer it.  
 Such Apes there be that hugge their own brain-broods,  
 Deeme all men, but themselues, of muddie moods.

If

149.

If these Apostles could such wonders worke,  
Make sicke men whole, restore the dead to life,  
Giue blinde men sight, strike some sharpe-sighted darke;  
Resolue me of one doubt, to end the strife.

Why could they not haue mast' red all their foes,  
Who slaught' red them, and bred them many woes?

150.

That (thinke these men) had beene the onely way,  
Their doctrine and themselves so to haue grac't,  
As all men would them readily obay,  
No Tyrant, such examples, had out-fac't.

But sith themselves they were not able saue,  
We doubt how they such helpe to others gaue:

151.

So said the *Jewes* when they our Lord reuil'd,  
From them these Wizards this obiection borrow:  
The Scribes and Priests spake scoffingly, and smil'd,  
(What time his sufferings might haue mou'd their sorrow:)  
Come downe now from the Crosse, so wee'll belieue,  
Else, to thy Doctrine we no credit giue.

*Matth. 27. 39.*

152.

Though he had Angell-legions at his becke,  
Whereby his foe-men all he could haue slaine:  
Though he could soone haue giu'n them such a checke,  
As all their banding 'gainst him, had beene vaine:  
Yet, to another purpose was he bore;  
T'accomplish things, long prophecy'de before.

*Matth. 26. 53.*

153.

How then should Scriptures be fulfill'd? (said hee)  
That answere may suffice vs in this case:  
From Masters state, the seruants were not free,  
Most willingly the Crosse they did embrace.

Answer to the  
obiection.

" So, all that purpose to be Christ his schollers,  
" In patient suff'ring they must be his followers.

Sundrie Si-  
miles.

154.  
 " Gold's not refin'd, but if it feele the fire ;  
 " Wheat not well cleans'd, but by the winde or fan :  
 " Who can expect a worthy Souldiers hire,  
 " Vnlesse he fight, and quit him like a man ?  
 " We are Gods men of warre, his gold, his wheat ;  
 " We must be cleans'd, refin'd, with labours sweat.

155.  
 The workes by Christ, and his Apostles done,  
 Might well suffice their Doctrine to auerre :  
 To get beliefe in such as would be wonne,  
 Confound all those, that wilfully would erre.  
 Of greater workes then those there was no need,  
 Men must be pleas'd, with what God hath decreed.

Luk. 16. 27.

156.  
 The Glutton sought a messenger from heaven,  
 (When he in hell, for sinnes fore-past did burne : )  
 Who might relate a message to his brethren,  
 And moue them from their wicked deeds to turne.  
 Gods written warnings which they had afore,  
 Were left vnto them: they could get no more.

A Compa-  
rison.

157.  
 Is't meet a Vassall should prescribe his l i ege,  
 The way how he his people ought to rule ?  
 Or that a priuate Souldier at a siege,  
 Command the breach to enter, or recule ?  
 If no, lesse reason hath a mortall wight,  
 Direct his God the way to rule aright.

The wonder-  
full and mira-  
culous encrease  
of Christen  
faith,

158.  
 One worke of wonder resteth to be told,  
 Though some (perhaps) will not confesse so much :  
 As *Maxim*, not as *Paradox* I hold,  
 It iustly merits to be termed such :  
 That Christen faith should grow so fast, and flourish,  
 Ere King, or State endeauour'd it to nourish.

The

159.

The *Gentiles* furiously together rag'd,  
Their Kings and Princes banding did vnite:  
'Gainst th' Infant-Church they wholly were engag'd,  
To roote it out they bent their wit, and might.  
Both *Jewes* and *Gentiles* therein did agree,  
To stop the growth of Christianitie.

*Psal. 2. and  
Act. 4. 25.*

160.

When *Romane* Empire flourish'd in her prime,  
Had all the world subiected to her yoke:  
Whose lawes to breake, was held a haynous crime,  
A sacriledge their Idolls to prouoke.  
New legionarie Souldiers then arose,  
Th'old Emperors had neuer none like those.

Maugre Hea-  
then *Rom.* Em-  
perors, in the  
highest of  
their power.

161.

Grey-headed Fathers march'd in foremost ranke,  
Graue Matrones boldly did those Leaders second:  
Young striplings of their bloud and life were franke,  
And tender Virgins follow'd them as jocond.  
Weake troupes (a man would thinke) to win a field,  
Get ground vpon their foes, and make them yeild.

By meanes in  
seeming weake  
and feeble.

162.

Such were those noble Christen Martyrs old,  
That first enlarg'd the bounds of Christs Dominions:  
No Heachen worthies euer were so bold,  
So constantly maintayned their Opinions.  
By their example Nations were conuerted,  
And Heath'nish-Idoll-Altars all subuerted.

163.

Their Precepts tended not to vaine delights,  
Nor loos'd the reynes to lustfull libertie:  
Not smoothly soothed carnall-minded wights,  
Nor sau'ring ought of sensualitie:  
But teaching men, worlds pleasures to despise,  
Set onely heauens ioyes before their eyes.

Pious princi-  
ples of Chri-  
stianitie.

164.

Humilitie and Meeknesse to professe,  
 To offer no man wrong, but suffer rather:  
 To succour widdowes, and the fatherlesse,  
 No goods, but onely by good meanes, to gather:  
 To feede the hungrie with their bread and meate,  
 With clothes the naked keepe from cold, and heate.

165.

Chastely to liue, and shunne Incontinence,  
 Th'vnruly flesh with often fasts to tame:  
 To liue vprightly, giue no man offence,  
 Of vice and lewdnesse onely to take shame.  
 To doe in all things vnto other men,  
 As we wish others doe to vs agen.

166.

ROM. I. 21.

Say, was not this a worke of wonderment?  
 That men who knew not God, but seru'd the Deuill;  
 The way which Nature led them, therein went;  
 Whose thoughts were fleshly, all their actions euill:  
 Their liues in sports, and pleasures vaine did spend,  
 Suppos'd they were created to that end?

167.

That such men freely should the world forsake,  
 Bid vaine delights, and vanities adue:  
 Themselues to rigid rules of life betake,  
 Renounce old errors: like Babes borne of new,  
 Suck the sweet milke of pious Christen Doctrine,  
 Gladly endure the yoke of Church-discipline?

168.

Compare these times with theirs, it will appeare,  
 Such alteration was a matter strange:  
 Such men 'mongst whom Christs doctrine now shines cleare,  
 From vertue vnto vice profanely range:  
 Now most professing Christ, like Heathens liue,  
 And by their deeds, denie what they belieue.

169.

A wonder 'tis, in either of the twaine,  
Or vs, or them : (aduize vpon the oddes)  
It's fear'd least Paganisme returne againe,  
And Heath'nish manners, bring in Heathen gods.  
Among the Iewes, iust so it came to passe,  
Our state is scene in theirs, as in a glasse.

170.

Not so, as did the Christian faith first rise,  
That worlds-great-damn'd Seducer did begin :  
By other meanes his foule impieties  
Were set abroach, and did their credit win.  
The *Remaine* Empire growing to decay,  
To that false prophets doctrine make a way.

*Mahometisme*  
how it first be-  
ganne.

*Antichristis* be-  
twixt it, and  
*Christianisme*.

171.

'Mongst men of nature fierce, of weake belife,  
Of manners lewd, of dissolute conditions,  
That false Seducer he became the chiefe,  
So pleasingly set forth his propositions ;  
With cunning art, and subtile stratagemes,  
He first divulg'd his gracelesse theoremes.

172.

Halfe-Iew, halfe-Christian he makes shew to bee,  
Takes some thing from them both, as likes him best :  
What tends to pleasure, wealth, and libertie,  
That he cull-out, and ouer-slips the rest :  
So make a medley of religions both,  
Which then had in the world the chiefeest growth.

173.

Not much vnlike a palat-pleasing Cooke,  
Thit dights some luscious dish to feed a Glutton :  
On sundrie sorts of Cates at hand doth looke,  
Takes one choise morsell from a well-fed mutton :  
One bit he borrowes of a fatted Capon,  
Layes in a little peece of sweet new Bacon.

A *Simile*  
though simple-  
yet not vn-  
seemely, for  
the thing allu-  
minated.

Fren

174.

From fat-beeves bones drawes halfe a pound of marrow,  
 Of Kid hee'll haue a part, and so of Veale :  
 For birds-flesh minceth out the Larke, and Sparrow,  
 Addes Spices, Sugar, Sack a pretie deale.  
 Thus makes a Hotch-potch fit to feede a Gull,  
 Who chops it vp, till he be gorged full.

175.

So, that religion-monger *Mohomet*,  
 To feede the fancies of vnstable braines :  
 From all religions doth such Maxims get,  
 As best might sooth mens humours, fit their vaines.  
 No meruaile if a doctrine so all-pleasing,  
 Tooke roote, assisted by his fraud and leasing.

176.

" Force ioyn'd with fraud and cunning, may doe much,  
 " It's hard those sleights, and engins to withstand :  
 That Sect began, and is vp-held by such,  
 Not with the touch, whereby the *Truth* is scan'd.  
 The meanes that rays'd our faith, first made it flourish,  
 Are best the same to foster, feede and nourish.

177.

Gods hand's not short'ned, but that still he can,  
 And doth sometime worke wonders in this Age :  
 Yet they are needlesse to a Christen man,  
 Whose faith is founded on a former gage.  
 Whom Christs old wonders cannot satisfie,  
 An Infidell he liues, and so hee'll die.

178.

( The Authour  
 endeth this  
 Classin with a  
 deuour prayer.

Oh might I liue some miracles to see,  
 (Then die the death that righteous men desire : )  
 Our pride, conuerted to humilitie :  
 Our cold deuotion, to loue-kindling fire :  
 Our avarice, to liberalitie :  
 Our luxurie, to stayd sobrietie :

Our

179.

Our cancred hatred, turn'd to charitie:  
Our captious questions in Theologic,  
(Foule enemies of fairest Vnitie!)  
To simple *Truths* sincere Apologic.  
Our swords diuerted from our fellowes hearts,  
Against that foe, which worketh all our smarts.

180.

This worke thou, onely thou canst bring to passe,  
Whose admirable acts my Muse doth tell:  
Thy pow'r is now as great as ere it was,  
But we of thee doe not deserue as well.  
The lesser our desert, the more's thy grace:  
Wayuing the first, the later we embrace.

181.

*Great Lord of Hosts*, and *gracious God of Peace*,  
(These Titles both, to thee of due belong.)  
Thou makest warres, and causest them to cease,  
Defendest right, hast no delight in wrong.  
Though horse and charēt be prepar'd to fight,  
Yet victorie consists not in their might.

182.

Shew forth thy pow'r, as thou hast done of yore,  
Bow downe the backs of *Nimrodizing* men:  
Now make them feele thy hand, as heretofore,  
Let hundreds of them, turne their backs to ten.  
Let windes, and seas, and skies at thy drad beck,  
Fight for thy chosen, giue their foes a check.

183.

Let King and Prince be vnder thy protection,  
As they thy *Truth*, and people doe protect:  
Let Subiects yeild to them all due subiection,  
So, let their fauours back on them reflect.  
Let *Vnitie* vs in one bundle binde,  
That all may be of one heart, and one minde.

A worke of wonder : yet, so well begunne,  
As cheeres vp good mens hearts to see't perfected :  
Let them that with faire meanes could not be wonne,  
Repent for peacefull passages reiected.  
When *Sion* ioyes in this felicitie,  
Then with old *Simeon* I desire to die.

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*The end of the third Classis.*

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# DIVINE POEMS.

## *The fourth Classis.*

### THE ARGUMENT.

*The Christen Doctrines true, on Scriptures grounded,*

*With Moses morall written Lawes agree :*

*The Decalogue for prooffe, plainly expounded ;*

*'Twixt Christs and Moses Hests, true sympathie.*

*We for our triall, sticke to both the Tables :*

*But Iewes and Turkes build up their faith on fables.*

**T**He surest way to know a perfect gem,  
 " To trie true mettle from the counterfet,  
 " Is held to be by close comparing them :  
 " For *Truth* and *Falshehood* both together set,  
 " That, beareth in it such a perfect grace,  
 " As doth the others bastard-worth-deface.

*A Simile, or  
 Comparison,  
 shewing the  
 excellency of  
 Christian Do-  
 ctine, above  
 all other.*

2.  
 Though man by nature be enclin'd to ill,  
 Depriu'd of pow'r to doe, or thinke aright :  
 Rather to Vice, then Vertue hath a will,  
 Pursues the way of errour with his might :  
 Vntill he be enlightned from aboue,  
 And thereby vnto goodnesse take a loue.

3.  
 Yet is he not so brutishly all-blinded,  
 His reason and his iudgement made so weake :  
 (Though all-deprau'd, and wholly fleshly-minded.)  
 But that he heares the Creatures lowdly speake,  
 Informe his conscience to see the oddes,  
 'Twixt good and ill, the Deuills wayes and Gods.

*Rom. 9. 20. &  
 2. 14.*

*Else,*

4.  
 Else, were't not so, Men might be held excuseable,  
 Had they no meanes to know the ill from good :  
 The way of vice should not be held so damnable,  
 If vertue from't, might not be vnderstood : uill,  
 But, when man knowes what's good, yet chooseth th'e-  
 He runnes from God, and postereth to the Deuill.

The Authour  
 prayeth for  
 true vnder-  
 standing in  
 Christen pre-  
 cepts of pic-  
 tie : And for  
 grace to liue  
 accordingly.

5.  
 Thou *God of Truth*, with whom no error dwells,  
 Who wouldest not that men should goe astray :  
 Who warnest him that 'gainst the Truth rebels,  
 Who ledest wandring folke into the way :  
 Whose precepts are so holy, iust, and right,  
 That men (not hood-wink't) may walke in their light.

6.  
 Send downe thy *Spirit of Truth* into our heart,  
 Teach vs to know the way that leades to thee :  
 Poore simple erring soules vouchsafe conuert,  
 Ope thou their eyes that they may cleerly see,  
 The path, which all thy seruants ought to trace,  
 Whereby to come into thy resting place.

7.  
 To me, thy most vnworthy Suppliant,  
 (Who venter of this loftie Theame to sing,  
 With humble heart.) Diuine assistance grant :  
 That as my pen thy prayses forth shall ring,  
 My selfe may doe, as others I direct ;  
 Not scribble of thy Lawes, and them neglect.

Looke here for  
 no deepe di-  
 putable do-  
 ctines.

8.  
 To treat of Doctrines full of deepe dispute,  
 I neuer had the purpose, nor the will :  
 Great Doctors, erring Doctors must confute,  
 That subject futes not with my oaten quill.  
 I'll pipe of Precepts teaching pietie,  
 Confine my Muse to Countrey Diuinitie.

Such

9.

Such rules as Christ vnto his hearers gaue,  
Of duties first to God, and next to Men:  
The choise of these in meeter shall yee haue,  
All grounded on those heauenly Precepts ten.  
For, what to life and manners doth pertaine,  
Is all compris'd within the *Tables* twaine.

10.

This Law, our Lord came wholly to fulfill,  
Not to destroy: (as some conceau'd amisse.)  
His errand was, to doe his Fathers will,  
His Doctrine and his Precepts aym'd at this.  
And all that will his true Disciples bee,  
With him in Life, and Doctrine must agree.

*Matth. 5. 17.*

11.

Let Satan vse the vtmost of his skill,  
Lay baits of worldly Empire, wealth and glorie,  
To force, or leade vs to his cursed will:  
Doe we, as Christ did in the holy Storie,  
Defie the fiend, and tell him to his head,  
That *God* alone is to be worshipped.

1. and 2. *Precepts*: God only to be adored; and serued with diuine and religious worship.  
*Matth. 4. 8.*

12.

When on the holy Mount he did descend,  
With fearefull lightnings, smoake, and dreadfull thunder,  
To giue the Law which his owne finger penn'd,  
When *Sinai* shooke, as it would rend asunder:  
Similitude or likenesse they sawe none,  
A voyce from-out the fire, was heard alone.

*Exod. 19. 18.*

*Deut. 4. 11.*

13.

To teach them how their God, who is a Spright,  
Requires the inward seruice of the heart:  
And that the way to worship him aright,  
Is not left free to mans owne will, or art:  
But plainely chalkt-out in the holy Writ,  
Each person strictly bound to walke in it.

*Iob. 4. 24.*

Hee's

*Dent. 4. 14.*  
*Similes, shew-*  
*ing that God*  
*will haue no*  
*Partners in his*  
*worship; nei-*  
*ther Angels,*  
*nor Saints.*

14.  
 Hee's like a husband, jealous of his phere;  
 A King, admits no Partners in his Crowne:  
 His Saints and Seruants whom he holds most deere,  
 Want not their due, of honour and renowne.  
 The state of heauen is meere Monarchicall,  
 Where one holds souereigne honour ouer all.

15.  
 Yet is he not without societie,  
 Eu'n such as sorteth with equalitie:  
 Three persons are there in the Deitie,  
*All Three, make but one perfect Vnitie.*  
 Here *Trinitie* in *Vnitie* doth meet,  
 We must belecue't, although we cannot see't:

*Similes, too*  
*simple to illu-*  
*strate the thing*  
*that may not*  
*be assimiled.*

16.  
 Doth not a Fount, a running streame beget,  
 From both of which proceedeth a standing Poole?  
 'Tis all one water: like in nature, wet,  
 Like sweet, like fresh, like vertue hath to coole.  
 A poore compare: yet, to our shallow wit,  
 Points to the thing, and giues a glance at it.

17.  
 The Sunne, from-out it selfe engendreth light,  
 All-fostering heat and warmth, proceedeth thence:  
 It's one selfe thing the Sunne, the heat, the light.  
 Th'exemple fitteth our intelligence:  
 That *Mysterie* the great'st of *Mysteries*,  
 May not be seene, but onely with faiths eyes.

*Rom. 1. 22.*

18.  
 Old worldly wizards prou'd themselues meere fooles,  
 By forming *God* to their imaginations:  
 Of whom they taught such lessons in their schooles,  
 As sorted with grosse carnall cogitations.  
 So farre were they become infatuated,  
 Tadore things made, for him who them created.

Who

19.

Who taught the *Gentiles*, Idols to detest?  
One God, th' *All-Maker*, onely to adore?  
(A truth wherewith *Jewes* solely were possest,  
And none but they, instruct therein before.)

'Twas he, whose coming strake the Devils dumbe:  
Turn'd all their sooth-sayes to a wordlesse mum.

At Christs  
birth, all O-  
racles ceas'd.

20.

Give him the glorie of this gracious worke,  
He led the World from darknesse, into light:  
Not that false prophet honour'd by the *Turke*,  
Who claymes th'advantage of anothers right.  
His pusnie temps, must yeild t'our primer scilin:  
His late reuolt, conuinceth him of treason.

*Mahometisme*  
began 600.  
yeeres after  
Christ.  
3. Precept. Of  
oathes, and  
swearing.  
*Deut. 6. 13.*  
*1er. 5. 7.*

21.

A branch of worship due to God alone,  
In holy Scriptures often is recorded,  
To sweare by his great Name, and else by none;  
To creatures no such honour is afforded.  
He knowes who rightly sweares, and who amisse:  
False-swearers plagues, Truth-tellers crowns with blisse.

22.

When Magistrates for triall of mens right,  
For putting lawfull end to doubtfull pleas,  
For branding falshood, bringing Truth to light,  
For short'ning long demurs, and fond delayes,  
Call men to speake their knowledge on their oath.  
They ought to doe it, be they ne're so loth.

The lawfull vse  
of oathes, ta-  
ken by a Ma-  
gistrate.

23.

Who this wise swearing, iustifies a truth,  
This man takes not in vaine Gods holy Name:  
Sith thereby glorie to heauens King ensu'th,  
The iust man credit gets, the lyer shame.  
By this sole meane, all strife mongst men is ended,  
As prooffe falls out, not as the man is friended.

*Heb. 6. 16.*

K

Some,

*Anabaptists al-  
low no oath, in  
that they dis-  
allow all Ma-  
gistrates, who  
alone have  
power to mini-  
ster an oath.  
Matth. 5. 34.*

*Deut. 37.*

<sup>24.</sup>  
Some, seeming pious more then other men,  
Pretending care, Gods Name be not profan'd,  
Allow no oath by any meanes: not then  
When King, or Iudges vnder him: command.  
*The Truth* (say they) forbids vs sweare at all:  
Let Yea, and Nay suffice: with vs it shall.

<sup>25.</sup>  
'Tis spoken well, if well it be apply'de.  
In common talke, and free communication,  
An oath in no wise can be iustify'de:  
But such Disputers vse preuarication.  
Pretending the defence of pietie,  
They proue bold patrones of impietie.

<sup>26.</sup>  
They'll not endure a ciuill Magistrate,  
Who mought exact an oath on good occasion:  
Haile fellowes all (with them) no King, but Mate;  
Equalitie's their ayme. So here's th'euaſion,  
Excluding all degrees of Dignitie,  
They leaue no meanes, an oath to iustifie.

<sup>27.</sup>  
Whence learn'd these Doctors this diuinitie?  
Not from the sacred Volumes old, nor new:  
Not from chiefe Teachers of humanitie,  
Not from the Christian Doctors, nor the Iew:  
Examples, Reason, Scriptures them confute.  
What need we more then those, to strike them mute?

<sup>28.</sup>  
" Each vertue bounded sits 'twixt two extreames,  
" Truth's doggu'd by Error close on either side:  
" As some teach doctrines, so some vent their dreames,  
" One fallhood from the other starteth wide.  
The case now in dispute doth make it cleere,  
Obserue the lesson next ensuing heere.

29.

One Scribbler, Authour of a spreading Sect,  
Stands not so much on point of conscience:  
He bids his Schollers sweare without respect,  
As frankly with their oathes he doth dispence. (fooles:  
Keepe faith, and oathes? (quoth he.) Why that's for  
No such disciples enter in my Schooles.

*Machiavel al-  
lowes periurie,  
and false-woo-  
ring: for poe-  
tic. In Cam. 2.  
lib. de prim. pa-  
sin.*

30.

Prouided alwayes, that your periurie  
Breed your aduantage, worke your foes annoy:  
It makes no matter, so you gaine thereby,  
Religion in this case is but a toy.  
These be the precepts of that shamelesse clarke.  
Did euer three-tongu'd-hell-hound-curre so barke!

31.

A damned doctrine, hatched first in hell,  
The hatefull haggish *Furies* brought it thence:  
The foster-father was curs'd *Machiauel*,  
He plac't it chiefe in grace about his Prince.  
A true resemblance of *Dan Platoes* court,  
Where such accurfed courtiers doe resort.

32.

Yet some there be, that out of holy zeale,  
Pretending true Religion to promote,  
To benefit the Christian Common-weale,  
To set the ship of Christ beneapt, a-flote:  
To cut-off scabbed sheepe, not to be cur'd:  
To root-out errors, not to be endur'd:

Some allow  
breach of oath  
vpon pretence  
of aduancing  
Gods caule,  
and for pietie,

33.

Thinke no offence their oath to falsifie,  
But rather hold it for a pious worke:  
As those, who (to all Christians infamie)  
Periuriouly made warre vpon the Turke:  
Where it appeared by the soule successe,  
How well our Lord such periuries doth blesse.

*As Vladislaus  
King of Hunga-  
rie did with  
Amurath, be-  
fore the vnfor-  
tunate battell  
of Parna.*

2 Sam. 21.  
Saul.

34.  
Saul burnt in zeale for *Israel*, Gods chosen,  
Crackt oath, to worke the *Gibeonites* confusion:  
Better that fire frenzie had beene frozen,  
His Progenie so found it in conclusion.  
Some *Sauls* now, making shew of pure deuotion,  
With fire and sword, set *Europe* in commotion.

Psal. 15. 3. 5.

35.  
Let great-ones sweare, and vn-sweare at their will,  
Make zeale a cloake, ambitious thoughts to hide:  
Small hope haue they to rest vpon Gods hill,  
For there plaine-dealing men are sure t'abide:  
Such men as keepe their oathes religiously,  
Though they be most assur'd to lose thereby.

36.  
All rash and idle swearing I disproue,  
Sith common swearers seldome speake the truth:  
Yet once I'll venter sweare by him aboue,  
It's damn'd impierie to breake an oath.  
Such men make God a witnesse to their lie:  
Shall they escape for this impietie?

Zech. 5. 4. and  
Ecclesi. 23. 9.

37.  
The plague shall haunt them, and their habitations,  
Consume the timber with the very stones:  
Leaue them no issue 'mong the Generations,  
Fret-out their flesh, and eate their very bones.

Leuis. 24. 16.

For, such as dare blaspheme Gods holy Name,  
Shall loathed liue, and lastly die with shame.

A Compa-  
rison.

38.  
Suppose a Schoole-boy should be taken tripping,  
Among his fellowes facing-out vntruth:  
Say, were he not well worthy of a whipping,  
If standing to it like a gracelesse youth,  
He vouch his Master to auerre the lie,  
Yet knowing that his tongue runnes all awrie?

How

39.

How then can they escape the hand of God,  
Who make him partner in their falsities?  
They must be scourged with an Iron rod,  
And feele the smart of their impieties.

" True lawfull oathes, vnto his prayse redound;  
" All idle and false-swearers, hee'll confound.

40.

" An oath by torture wrested, or by terror,  
" Where humane frailtie leades men to transgresse,  
" Leaues place for pardon: (though a grieuous error.)  
" By circumstances crimes grow more, or lesse.  
" For, wilfull sinnes presumptuously committed,  
" Offend God most, and hardly are remitted.

41.

When God had brought his six-dayes-work to end,  
And saw that all was purely perfect good:  
A day of Rest he to himselfe did lend,  
(The sense must warely be vnderstood)  
For, though his labour put him to no paine,  
Yet when his worke is done, he rests againe.

4 Precept. The  
Sabbath to bee  
sanctified.

42.

That day wherein hee's said t'haue tane his rest,  
To please himselfe in's workes rare perfection:  
He hallow'd it, and caus'd it to be blest,  
Respecting chiefly therein, our direction:

Gen. 2. 2. 3.

That we might haue one speciall day 'mong seuen,  
To leaue worlds toyles, and meditate on heauen.

Sabbath dayes  
workes for  
Christians.

43.

To lift our mindes from rest that's corporall,  
From signe, to substance & shadowes, vnto things:  
Our soules to rayse-vp to the Rest eternall,  
By mounting thither on faiths nimble wings.  
That day to chew the cud, as cleane beasts did,  
All others, *Moses* in the Law forbid.

Exod. 10. and  
23. 12.

44.  
That Seruants, sweating for their Masters gayne,  
Might be allow'd their wearied limmes to ease :  
The Oxe and Assc from trauaile might refrayne,  
(For God approoues not crueltie to these.)  
That all, aswell of high degree as lowe,  
Might learne their Maker, and his Lawes to know.

Works for the  
six dayes.

45.  
Six dayes we haue in which we ought apply,  
Such workes as to our calling doe pertaine :  
The Prince with iustice, truth and equitie  
To rule his people. They must strue againe  
Obediently to serue, his Lawes obay,  
Fight for him at his need, and for him pray.

Man was not  
made to liue  
idly.

Gen. 2. 15.

46.  
God made not Man that he should idle liue,  
Not him, who *Edens* garden did possesse :  
When first his Lord did seisin to him giue,  
'Twas to the end, he should it keepe and dresse.  
He mought haue done't, with pleasure and delight,  
Had he perform'd his Makers will aright.

Gen. 3. 17. 13.

47.  
Now we vnto a harder taske are bound,  
The fruits of *Eden* serue vs not for meate :  
For *Adams* sinne accursed was the ground,  
It yeilds vs poore reliefe, vnlesse we sweate.  
We sowe and reape, we set, we grasse, we plant,  
All scarce sufficeth to supply our want.

48.  
Yet the great King of Heau'n, and Lord of Earth,  
Hath stufte the Land and Sea with viands store :  
Inough to keepe off penurie and dearth,  
To please the rich, and to content the poore,  
Did not Excesse and Riot spend too fast ;  
Idlers, the fruit of poore mens labours wast.

49.

The Oxe and Assc once hauing fed their fill,  
Forbeare more food, till they begin to hunger :  
All Neat and Sheepe in valley, or on hill,  
When nature's well suffic'd, they'll eate no longer :  
The earth that's drie, receauing wet due store,  
Shuts vp her clefts, and taketh in no more.

Sundrie Sim-  
iles and Compar-  
isons, debor-  
ting from riot,  
and idleness.

50.

Then is't not strange, that man whose soule's diuine,  
Who all the Creatures doth command and rule :  
From Natures lawes should lawlessly decline,  
Be more disordered, then the Horse, or Mule ?  
To gorge himselfe till he be readie burst ?  
Not cease to drinke, when well hath quencht his thirst ?

51.

How comes it, that the pretie painfull Ant,  
By wise fore-cast provides her store in season :  
Makes Summers plentie serue the Winters want ?  
When some men, shewing slender vse of reason,  
In Haruest fold their hands, sit still and sleepe.  
Till winters cold, and hunger make them weepe.

Pro. 6. 6. and  
30. 25.  
The Ant.

52.

The little busie Bee doth teach men skill,  
They liue as in a firme-well-ordred state :  
A King they haue, and they obey his will,  
Each one is readie still to helpe his Mate.  
They'll ioyne together all, to kill the Drone,  
No honie shall he eate, sith he makes none.

The Bee.

53.

Oft haue I found a nimble Squirrels nest,  
So fully furnisht with ripe haseell nuts :  
As made me maruaile at the pretie beast,  
How he provides to fill his emptie guts,  
By sparing when with riot he might feed,  
And laying vp, against the time of need.

The Squirrell.

54.

Such diligence much more besitteth men,  
 Who are not borne vnto themselues alone:  
 What frugally they spare, the same again  
 They must disperse amongst others, that haue none.  
 Our plentie should our neighbours wants supply,  
 Such is the rule of Christian charitie.

2. Cor. 8.

Sundrie sorts  
 of degrees and  
 conditions of  
 men in a Com-  
 monwealth, all  
 of them vic-  
 full.

55.

" That man which laboureth not in some vocation,  
 " Straynes not the pow'rs of bodie, nor of minde,  
 " Growes dull'd with ease, and lazie recreation,  
 " Eates till he sweat, and drinkes himselfe halfe blinde:  
 " Well may he haue of man the outward shape,  
 " Yet is he like condition'd to an Ape.

56.

The painfull plow-man, stores the Land with bread,  
 Another spends his dayes 'bout Calues and Kine:  
 A Grasier keepes his Bullocks to be fed,  
 One gets his liuing by the pleasant Vine:  
 The flocks of gentle Sheepe is this mans charge,  
 That makes his dwelling in his Boat, or Barge.

57.

Some shew their skill in rearing fruitfull Trees,  
 By Orcharding and Gardning they get money:  
 Some busily intend their stocks of Bees,  
 Pick pence out of the wax, and from the honey.  
 The Merchant brings rich wares from Countries farre,  
 The Souldier serues his Prince, and State i'th warre.

58.

Of Mechanicks there's such varietie,  
 'Twould fill a pamphlet to recite them all:  
 Each of these by their art and industrie,  
 Helpe hold-vp States, which otherwise would fall.  
 Th' encrease of people, strength and honour bring,  
 (As saith the Wise-man) to an earthly King.

Pro. 14. 28.

The

59.

The Smith, the Mason, and the Carpenter,  
The Potter with such like of meane condition,  
Albe't ne're called to the Councell-chamber:  
Yet take this for a grounded Proposition,  
Without their helpe a Citie neuer stands,  
But as mans bodie wanting both the hands.

Eccles. 38-39.  
33, 34.

60.

Great Counsellors, graue Iudges, Aduocates,  
Next place to them allow vnto Ciuillians:  
Then Galenists: all these are props of States.  
(Some men ascribe no lesse to Paracelsians.)  
About them all, the reuerend good Diuine,  
In most mens iudgements sits: and so in mine.

61.

Though 'mongst these members some the rest excell,  
Yet sith they haue one head, one bodie make:  
The high'st may not against the lowest swelk.  
For if the foot, or little finger ake,  
The head and heart, are partners in the paine:  
So, one rejoycing, all rejoyse againe.

1. Cor. 12.

62.

Before th'aspiring nephew of curst *Chaw*,  
Encroacht vpon the freedome of his brothers:  
Boyes onely fear'd their Father, and their Dam,  
Acknowledg'd no subiection vnto others.  
So, rule and pow'r paternall had the prime  
Of Magistracies all, in th'elder time.

1. Precept. Honour  
your parents.

63.

Mans duties to his God are first set downe,  
By him who was the maker of the Lawe:  
The Matter, and the Method were his owne.  
Of *Parents* next he wills vs stand in awe.  
That Law he grafted in the hearts of men,  
Ere any Precepts written were with pen.

No.

64.

No Childe, if he haue any sparke of grace,  
 Or (lesse then that) touch of humanitie:  
 But when he lookes his parents in the face,  
 Beholds therein a kinde of sou'raintie,  
 Which strikes in him a reuerence and a feare,  
 And makes him to their lessons, lend his care.

65.

Ephef. 6.

A promise to this *Precept* God annext,  
 Long life and dayes repleat with happinesse:  
 You plainly finde it in the holy Text,  
 Our heauenly Father so was pleas'd to blesse  
 Obedient sonnes: to lay a curse on others,  
 That disobey their Fathers, or their Mothers.

Exod. 21. 17.

Deut. 27. 16.

Matth. 15.

66.

Psal. 78. 4, 5, &amp;c.

Yet, parents somewhat to their children owe:  
 They are oblig'd, of them to haue a care:  
 To teach them how they ought their Maker knowe,  
 To giue them nurture, traine them vp in feare,  
 Correct with reason: not with too much rigour,  
 So leaue them heartlesse, sprightlesse, without vigour.

Heb. 12. 7.

Colof. 3. 21.

67.

i. Sam. 2.

Nor like old *Ely*, on their persons dote,  
 Winke at their faults, vphold them in their error:  
 What he and his by such fond cock'ring got,  
 I read it oft, but neuer without terrour.

Psal. 19.

Who so his children honours, more then God;  
 Both he and they shall feele his heauie rod.

68.

Magistrates  
 comprehended  
 vnder the  
 name of pa-  
 rents.

Leuit. 19. 15.

By *Parents* likewise Magistrates are meant,  
 The Fathers of the Kingdome, and the State:  
 King, Iudges, Rulers who by him are sent,  
 Mens causes, rights, and titles to debate.  
 Iustly to deale with rich, and poore alike,  
 Sheld innocents from wrong, offenders strike.

69.

To these, our Lord himselfe a tribute payd,  
By his example shewes what should be done:  
Th'Apostles from his Doctrine neuer stray'd,  
But taught vs follow him, as he begun.

Render to God, what doth to God belong:  
Let *Cesar* haue his due, doe him no wrong.

70.

Eye-pleasing seruice, that is not the thing,  
(If well we note the Sense, and not the Letter.)  
Which seruants, Masters owe: subjects, their King:  
The holy Writings, they instruct vs better.

It must be heartie: thoughts, wordes, deeds agreeing,  
As done in sight of him who is all-seeing.

71.

With this prouiso, that our heauenly Father  
Be first obey'd, when diff'rence doth arise:  
What he commands, we must performe that rather  
Then it, which earthly parents warantize.

Hee's Father, of our fathers: King, of our Kings:  
All reuerence due to these, from him first springs.

72.

What giddinesse possesseth some mens braines,  
Who frame themselues a bodie, lacking head?  
To lewd licentiousnesse they loose reynes,  
As in authentike storie oft I read:

When *Is'rae'l* had no King to rule the rest,  
Then each man did, what to him seemed best.

73.

Can ships without a Pilot at the helme,  
Attayne the Harbour whither they are bound?  
But that the waues soone would them ouerwhelme,  
Or furious tempests split them on the ground?

Can Coach or Charter passe without a guide,  
If Coach-man keepe not Steeds from running wide?

*Matth.* 17. 27.

*Rom.* 13. and  
*1. Pet.* 2. 13.

*Matth.* 22. 20.

*Exod.* 6. 9.

*Ecclef.* 8. and  
10. 20.

Against Ana-  
baptists, Fami-  
lists, and all  
that rabble,

*Iudg.* 11. 25.

Sundrie Simi-  
les and Campa-  
risons, shewing  
the absolute  
necessitie of  
Magistracie  
among men.

Did

74.

Did euer Armie march into the field,  
Without a chiefe Commander of the Host ?  
Doth not each familie obeysance yeild,  
To one, aboue them all respected most ?

As is the Sunne, amid the firmament :  
So is the King, in ciuill government.

75.

Three old re-  
ceaued formes  
of govern-  
ment.

Among the triple formes of policie,  
By Sages first for Regiment deuiz'd :  
The chiefe and worthiest is *A Monarchie*,  
*Democracie* long since hath beene despis'd :

That State wherein *the best* beare rule, and few :  
Is not so sound in prooffe, as faire in shew.

76.

A Monarchie  
the best, and  
most absolute  
of them all.

On old examples I'll not much insist,  
But rather looke on things more neere at hand :  
The States that haue beene, most of them are mist,  
And in their fall, the *Monarchie* doth stand.

As Nature aymes at all her workes perfection,  
So man, in things left free to his election.

77.

The prototype of Sway and Soueraigntie,  
Directs vs wholly to the rule of one :  
One God, one King, it holds Analogie ;  
This, vnder him : *Hee*, of himselfe alone.

The Heauens, with our inferiour massie ball,  
Make but one Kingdome, to the *Lord of all*.

78.

The lesser Kings, that rule by his Commission,  
Haue lesser worlds assign'd to them in charge :  
As that *Great Monarch* pleaseth make diuision,  
Which sometimes at his will he doth enlarge ;  
Then subdiuides, of one such world, makes twaine ;  
Ere long, ioynes two or three in one againe.

" For,

79.

" For, vnder Sunne there's nothing permanent,  
 " Great bodies suffer change aswell as small:  
 " This, best is scene in formes of gouernment,  
 " The one is rayfed by the others fall.  
 " Where many ioyntly sway soueraignitie,  
 " Restlesse ambition sweates for primacie.

Eccles. 1.

80.

So is it where the Crowne lyes on election,  
 Where each mans worth, giues hope to his desires:  
 Where great-men haue the choise to trie their faction,  
 And he that's best befriended, most aspires:  
 Distracted Commons houer in suspence,  
 Their hearts not settled on the doubtfull Prince.

Succession far  
 better then e-  
 lection.

81.

Well 'twas obserued by a great wise King,  
 When seruants sit on seates, and Princes stand:  
 That's a most loathsom and vnpleasant thing,  
 Procureth much disquiet in the Land,  
 How can a sonne, whose father wore a crowne,  
 See's seruant in the Throne, and he kept downe?

Pro. 19. 18. &  
 10. 22. and  
 Eccles. 10. 7.

82.

" A free-borne Prince beares Maiestie in's face,  
 " Gaynes greater lustre by a long discent:  
 " Faire branches springing from a Royall race,  
 " Breede loyall Subiects comfort, and content.  
 We need no samples from a forrein Land,  
 None better then the neereſt to our hand.

83.

Where can we finde (bee't spoken in Gods feare,  
 Without offence, much lesse to fawne, or flatter.)  
 Of Royall Sire and Sonne so rare a paire,  
 So fit to cleere, and iustifie this matter?  
 Records of Time, true Chronicles, proue part,  
 The rest reade in each faithfull subiects heart.

Blest

84.

A short prayer  
of the Author,  
for the King.

Blest little world, *Great Britaines* famous Ile,  
From all the world besides, strongly diuided :  
May heau'ns great King vouchsafe on thee to smile,  
So guide those heads by whom thy selfe art guided :  
That truly seruing him who rules aboue,  
They may be seru'd of vs with feare, and loue.

85.

*Psal.* 118. 6, 7.  
and *Rom.* 8. 31.

Then need we doubt no foe-men to affright vs,  
Our foes may rather stand of vs in feare :  
Whil'st Pietie and Concord doe vnite vs,  
Our God will be our buckler, shield and speare.  
If he be on our side, doe we our best,  
He of his goodnesse will supply the rest.

86.

Church men  
also haue right  
of priuiledge  
in this precept.

*1. Tim.* 5. 17.

To Prelates, Pastors, Preachers of Gods Word,  
As to our Parents, filiall feare we owe :  
These, combat for our soules with spirituall Sword,  
In honouring them, we must not be too slowe.  
If well they rule the Church, and teach withall;  
A double honour to their lot doth fall.

87.

*Luq.* 22. 38.  
*Heb.* 4. 12.

*2. Cor.* 10. 4.

Not in such sense, as some men doe imply  
By those *Two Swords*, whereof the Text doth tell :  
One sharpe two-edged sword best fits the Clergie,  
And serues their turne, if they can vse it well.  
It cuts downe all that lifts it selfe on hie,  
Brings hearts and thoughts into captiuitie.

88.

*Ephes.* 6. 13.

So long as with this Sword our Church-men fight,  
Fit Armour of defence thereto apply'de :  
They need not feare the force of mortall wight,  
The Hoast of heauen standeth on their side :  
The Saints on earth likewise are readie prest,  
To follow them, as Leaders of the rest.

Such

89.

Such as to other weapons them betake,  
Which their *Grand-Captayne* charg'd them to forbear:  
Christs Souldiers, those Instructors may forsake,  
Against such doctrine closely stop their eare.  
Th' Apostles who knew best their Masters will,  
Forbad to striue, contend; or fight and kill.

*Matth. 23. 9.*

90.

*All Precepts* of this *Table* which ensue,  
Are negatiues: forbidding sinfull deedes.  
Foule *Murder*'s first: among the damned crue,  
Well knowne: the filthiest of peace-choaking weedes.  
My Muse sang lately on this Theame so much,  
That in this place shee'll onely giue't a touch.

*1. Tim. 3.  
Tit. 1. 7.  
1am. 3. 17. and  
1. Pet. 3. 8.  
6. Precept. Mur-  
ther forbidden.*

*In Heats paci-  
ficat large.  
Stan. 272.*

91.

Degrees and Stayres be many in this sinne,  
All that step on them, tread the path to hell:  
Yet some are deepe, and plunge men sooner in,  
Some slayers are lesse deuillish, some more fell.  
What erst I writ, that to repeat were vaine,  
Twice sodden Cole-worts, breede the stomack paine.

*Crambe bin  
c. 62, noet.*

92.

The subiect's large, and yeilds new matter store,  
Wherein my slender talent will I spend,  
And treat of what I handled not afore:  
When as I misse, I shall be glad to mend.  
For though the Inke be black, wherewith I write:  
The Pen, the Paper, and the Heart are white.

93.

The Roote from whence this lothsome weede doth sprout,  
Curst Malice hight, in Witches gardens growes:  
The drops that water it, Enuie spues-our,  
The fostering warmth, from fuming choller flowes.  
When by these meanes it's ripe, then comes the Fiend,  
His venom, to perfect it, he doth spend.

*An allegoricall  
description of  
mur. her.*

Th'all-

94.

Th'all-seeing Iudge, who kenns each inward thought,  
He lookes not onely on the outward act:  
Intent and Purpose shall not passe for nought,  
With him they are adiudged as the fact.

1. Job. 3. 15.

" In heart he kills a man, that doth him hate;  
" Though not so censur'd by the Magistrate.

95.

" Yet plots, and proiects 'gainst a sou'raigne Prince,  
" Amount as high, as doe the acts of Treason:  
" The Person wrong'd, doth aggrauate th'offence,  
" That Law is groundd on the Base of Reason.  
" Sith Kings and Princes haue the style of Gods,  
" 'Twixt thoughts & deeds 'gainst them, there is no ods.

96.

Admit (in any common persons case)  
A Caytife giue his Mate a poyson'd draught,  
In hope to leaue him dead vpon the place:  
Albe't the wretch be frustrate of his thought,  
And strength of nature driue the venom out:  
To call him Murtherer, who would make a doubt?

97.

A tedious thing is forc't prolixitie,  
I like't worse in my selfe, then in another:  
Yet on this point pow'rfull necessitie,  
Constraines my Muse a little whiles to houer.  
To begge a pardon, ere a man beginne,  
All's one as craue a license for to sinne.

98.

*A Simile.*

I'll rather venter, like a trewant Lad,  
That takes a time to play, ere it be granted:  
A pardon comming after, makes him glad,  
Reuiues his spirits formerly halfe danted.  
Dispence with faults, when once you reade it o're;  
If't like you not, then neede you reade no more.

This

99.

This Law forbidding one thing, bids another :  
The Rule of contraries doth so require :  
*Kill not* : inferres, hurt not : nor hate thy brother :  
But loue him as thy selfe, thy sonne, thy sire.  
How euer *Iewes*, and *Turkes* that precept take,  
True *Christians* all, doe this construction make

Mat. 22. 37-40.

100.

How comes it then, that in these euill dayes,  
Some men who make most shew of Christen faith :  
Though Meeknesse, Loue, and Charitie they prayse,  
Scarce one of them doth practise what he saith ?  
Nay, Church-men stick not Princes to incense,  
To kill, and slay, and swear 'tis no offence.

101.

While thus we from our Masters pathes decline,  
Teach doctrines to his Gospell cleane contrarie :  
Yet would we be accounted men diuine,  
Make some belecue, from truth we doe not varie.  
Pretending holy zeale, and pietie,  
Against the rules of Christian charitie.

102.

When Galley-slaues sit tugging at an Oare,  
To force their Boat from Land into the Mayne :  
Their faces still are bent vpon the Shoare,  
Their backs to Sea-ward. Iust such is the vaine  
Of some, who gazing all at holinesse,  
Runne backwards to the gulfe of wickednesse.

A Simile.

103.

The *Iewes* cry'de out, it lay not in their pow'rs  
To put our Lord to death : yet instantly,  
Within the space of some few after-how'rs,  
They found a Law of theirs to cause him die.  
" Who bend their minds on slaughter, wounds & bloud,  
" Will finde a colour, how to make't seeme good.

Ioh. 18. 31.

Ioh. 19. 7.

L

'Tis

104.

'Tis shame to see a Christian whet his knife,  
To stab, or else to cut his fellowes throat:  
One Christian seekes another Christians life,  
The colour is, Religion to promote.  
That was no Christen Doctrine in old dayes,  
Our Christian Faith, encreast by other wayes.

105.

2. King. 2. What though *Elisha*, holy Man of God,  
Spar'd not those gracelesse boyes that on him rayll'd:  
2. King. 1. What though his Master with a fire rod,  
Consum'd twice fiftie men who him assayll'd?  
These are examples, not for imitation,  
Rather to make vs feare Gods indignation.

106.

Luk. 9. 54. Christ his Disciples milder Doctrine taught,  
When they vpon reuenge were wholly bent:  
Rebuking them, he said their thoughts were naught,  
And that Gods Spirit, no such motion sent.  
He came to saue mens liues, and not to spill:  
So his must win mens soules, not bodies kill.

107.

1. Cor. 13. Oh, had I skill to speake with Angels tongue,  
To worke in stubborn hearts some true remorse:  
To make them listen to my gentle song,  
That wordes of peace might haue with them some force,  
That such as long haue vs'd their hands to slaughter,  
Might once wash cleane, and neuer foule them after.

108.

Kings may  
lawfully make  
warre, vpon  
iust occasions.  
Gen. 14.  
Deut. 20.  
Luk. 14.

Not that I hold with those who doe debarre,  
The Magistrate of his authentike right:  
As if he mought not lawfully make warre,  
Nor arme his subiects in his cause to fight.  
That Paradox, new Doctors lately broacht,  
And falsely on the Princes pow'r encroacht.

109.

As they are priuiledg'd to giue an oath,  
So are they to draw out, and vse the sword:  
To sweare and fight, good subiects ought doe both,  
When Kings command them by their pow'rfull word.  
The Royall dignitie robb'd of this right,  
Is like mans bodie lacking soule, and spright.

110.

Their care should be, to see the quarrell iust,  
Th'intent indeed religious, not in show:  
The Lord of Hosts likes not ambitious lust,  
The thoughts, though ne're so hidden, he doth know.  
Kings christ'ned, with their brothers need no brangling,  
To please the humours of Schoole-Doctors wrangling.

111.

Is charitie 'mong Christians cleane forgot,  
The ancient badge of our diuine profession:  
Is Loue growne cold, and Hatred waxt so hot,  
Hath Malice in our hearts tane such possession,  
That no meane may be found to reconcile vs,  
Though *Jewes*, and *Turks*, and *Pagans* for't, reuile vs!

112.

Doth not the common Foe behold our folly,  
Laugh in his sleeue to see vs play the fooles:  
That making shew to be deuout and holy,  
Against our selues we blunt our sharpened tooles?  
Meanwhile, our brawles prepare a way for him,  
Who hates vs all, into our seats to clim.

113.

So gat he first the Empire of the East,  
Made slaues of those, who erst proud Scepters swayd:  
So hath he shrewdly shakt, and spoyl'd the West,  
Yea, had not God his furious madnesse stayd,  
The little left vs, should beene made his prey,  
And all constrayn'd his Scepter to obey.

L 2

Like

114.

A comparison  
of *Esope's*.

Like *Esope's* Frog and Mouse that stroue for place,  
Whereas for both there was enough, and spare :  
Though simple be the sample, it's our case,  
When 'tis too late, what boots it then beware ?  
The Kite swept both those combatants away,  
Whil'st each of them, the other sought to slay.

115.

This Vultures wings, vnlesse they had beene clipt,  
His talants par'd, his rau'nous beake well copt :  
Long since by him we had beene soundly gript,  
Our tallest spreading Cedars had beene lopt.  
Thanks to heau'ns King, who sent them orphan Lords,  
And caus'd them 'gainst theselues imploy their swords.

116.

A Simile.

As they are sinking, sooner may we rise,  
Like Buckets in a Well : one goes downe emptie,  
Whilst it lowe logging in the water lies,  
It helps the other to come vp with plentie.  
By that meanes first their Bucket they did fill,  
So mought we ours, would we concurre in will.

117.

He prayeth for  
vnitie among  
Christian  
Princes.  
*Pro. 21. 1.*

Thou, in whose Hand are held the hearts of Kings,  
(Thy Substitutes, who rule by thy Commission)  
Thou turnest them like as the water-springs,  
Thou mak'st the people yeild to them submission :  
Encline their hearts to vnitie at length,  
That miscreants may feele their coupled strength.

118.

What though my Muse cannot her wish obtaine ?  
Yet while shee breathes, shee'll neuer cease so wishing.  
What, though it seeme her hopes are meerly vaine ?  
As patient Anglers that delight in fishing,  
When fishes will not bite, they rest content,  
And thinke their time in angling not mis-spent.

The

119.

The sinne which here in order next ensu'th,  
All out of order spreading farre and wide;  
Some call't the proper vice of frolike youth,  
Yet old-age oft retaynes it by her side.

" More hatefull 'tis, and lothsome to behold,  
" When sinne of youth, surpriseth persons old.

7 Precept. A-  
dulterie for-  
bidden.

Eccles. 35. 1.

120.

This Precept curbeth young and old alike,  
Not them alone whom holy Rites haue bound :  
On these the Rod more heavily doth strike,  
The rest who faultie 'gainst this Law are found,  
Incurr like guilt, though not like penaltie :  
For, th'one must beare a mulct, the other die.

Dent. 17. 16.

Dent. 12. 18.

Leu. 20. 10.

121.

God well foresaw Man could not liue alone,  
All Creatures else had diff'rent sex in kind :  
An helpe he made him of his flesh and bone,  
In sacred Wedlock-bands he did them bind :  
That th'one of them might cleaue vnto the other,  
More then adhere to father, or to mother.

Gen. 3. 22

122.

Though single life be held a blessed state,  
In such as haue the gift of Continence :  
Yet euery Man is free to take his Mate,  
So may each Woman doe without offence.  
To shunne the sinne of filthy Fornication,  
God knit that bond of Marriage-copulation.

1 Cor. 7.

123.

The greater shame 'tis for a man of wealth,  
Whose fields are stor'd with herds, his chests with coyne: *rison.*  
To spare his owne, supply himselfe by stealth,  
To rob his neighbours: shift, filch, and purloine.  
A righteous King, such one to death did doorne,  
Not knowing that himselfe supply'd the roome.

A Compa-

2 Sam. 12.

124.

2. Pet. 1. 35.

All Acts and Deeds of Lust are flat forbidden,  
 So be the Thoughts that tend to wanton folly :  
 For why, from God nor hearts, nor thoughts are hidden,  
 As he is, so his seruants must be holy :  
 Not to the flesh, and sinfull pleasures prone,  
 Like those who neuer had their Maker knowne.

Eccles. 23. 17.  
Pro. 3.

125.

Yet Wantons sweare, that stollen bread is sweet,  
 Strange Womens lips, to honey they compare :  
 The path to Hell they trample with their feet,  
 Like Wood-cocks thrust their necks into a snare :  
 Consume themselues in body, and in purse,  
 Draw downe vpon their soules a heauie curse.

Mat. 5. 27.

126.

Our Master checkt the glancing of an eye,  
 To stop this tainting poyson from the heart :  
 A lustfull looke mounts to Adulteric,  
 The Tempter vseth it as for his dart.  
 So doth he garish toyes, and sugred baits,  
 For hee's a close crafts-master in deceits.

A Comparison  
 setting out the  
 Diuells craft  
 in alluring vs  
 to follie.

127.

An expert Captaine layes an ambuscado,  
 His heedlesse foe the sooner to ensnare :  
 Sends out some nimble troupes as in brauado,  
 Who giue those fresh-men ground, till vnaware  
 They fall within the circuit of the traine,  
 Then all are captiues made, or downe-right slaine.

128.

Thus fights th'old-Serpent 'gainst the soules of men,  
 Giues Wantons leaue to frolike at their pleasure :  
 So traynes them in, that hardly one of ten,  
 Escapes the danger of his deadly seisure.  
 No Vice so vastly in this Age doth swell,  
 Nor sweepes so many multitudes to hell.

Th'al-

*Diuine Poems.*

351

129.

" Th'allurements are, excesse in clothes and diet:  
 " Th'one feedes the eye, the other fills the panch:  
 " For Luxurie goes hand in hand with Riot,  
 " And he that cannot keepe his body stanch,  
 " But eates and drinkes profusely of the best,  
 " Is apt to harbour *Venus* in his brest.

*Sine Cerere &  
 Baccho friget  
 Venus.*

130.

Why be the workes of Abstinence so prays'd,  
 As fasts, and slender food, the flesh to tame?  
 But that thereby the soule is sweetly rays'd,  
 From carnall thoughts, and deeds producing shame,  
 To motions holy, sacred and diuine,  
 Which our depraued nature doe refine.

*Ecclus 31. 13.  
 Rom 13 13.*

131.

Say (gentle Muse) what makes thee hang thy head,  
 To close thine eyes from looking on the Light:  
 To taint thy cheekes with an vnwonted red,  
 To loath bright day, wish for the sable night;  
 As if some deed of darknesse soyl'd thy name,  
 And caus'd thee turne aside thy face for shame?

*The Author  
 taxeth the va-  
 nicie of lasciu-  
 ious and  
 wanton Poets.*

132.

Shame 'tis indeed that makes me looke awrie:  
 How can I with a modest view behold,  
 The grosse abuse of gracefull Poetrie,  
 In which all sacred Mysteries of old  
 Were first divulg'd: God and good men extold,  
 Each Vertue prays'd, and euery Vice controld?

133.

Heroike deeds, high acts of Chiuallrie,  
 Exploits of noble Captaynes, and their Bands,  
 Skie-knowledge, course of Starres, Astronomie,  
 Reports of dangers past by Seas and Lands:  
 These were choise subiects in the elder times,  
 Of Poets songs, and well-composed Rimes.

*The true sub-  
 iect of ancient  
 Poets.*

134.

Now finest wits, enricht vpon *Pernassus*,  
 Refresh't with our sweet streames of *Helicon*:  
 Reject our Maiden-precepts, and disgrace vs,  
 They chose them wanton Theames to sing vpon:  
 Wasting their braines about some idle toy,  
 Of *Citharea* and her blinded boy.

135.

*A Simile.* Sweet sounds the pipe whereon the Fowler playes,  
 By which the Birds are trayned to his lure:  
 Such is th'attractive pow'r of Poets Lays,  
 A gentle heart cannot th'assaults endure:  
 The poyson slides so swift into each veine,  
 As wounds to death, before one feeles the paine.

136.

This fuell feedes the soule-deuouring flame  
 Of goatish lust, drawes tender youth to folly:  
 For, what lewd sonets teach, these thinke no shame  
 When they haue learn'd, to act it free and boldly.  
 "No maruaile is't, for well we be instructed,  
 "That by ill wordes, good manners are corrupted.

137.

Sith then our sacred skill is thus profan'd,  
 Our modest learning made a bawd to Vice:  
 Our shame thereby in open streets proclaym'd,  
 Our antique Vertue, valed at no price:  
 I'd rather blushing hide my Maiden face,  
 Then bluntly to behold this foule disgrace.

138.

Forbeare (my Muse) take not this thing to heart,  
 Be not distraught for others so offending:  
 Be chaste thy selfe, vse modest-virgin-art,  
 So mayst thou be a meane of their amending.  
 If one be won by imitating thee,  
 Such one may after him draw two, or three.

Admit,

139.

Admit, some learn'd in Canon Lawes, or Ciuill,  
Or some professing *Galens* vsfull art:  
Say, some Diuines (whose bookes teach them no euill)  
Abuse their learning, play the lewd-mens part:  
Shall Physick, Lawes, sacred Theologie  
Lack their defence, and iust Apologie?

140.

Not so. Nor may the sacred sisters nine,  
So highly honour'd in all former ages:  
Whose off spring and whose learning is diuine,  
So much esteem'd by Greeke, and Latine Sages:  
Be scorned for a few loose poetasters,  
Whose songs breed to their hearers some disasters.

Reade Claff. 2.  
Stam. 11. 8. in  
dilect. of  
Poets.

141.

You gentle wits deuoted to *Apollo*,  
Whose purer spirits doe most partake of fire:  
Shun subiects base, Celestiall still follow;  
Striue with the tousing Larke, to mount vp higher:  
So bind your Muses to a modest song,  
That Enuie't selfe may blush to doe them wrong.

142.

Chase *Venus* and her sonne from-out your Court,  
Take *Vesta* and her Virgins in their stead:  
Tell Wantons, here's no place for their lewd sport,  
Chaste Maides and Matrones, they alone must read  
Your hallowed spells; and men reclaym'd from folly,  
Vow'd in their liues and doctrines, to be holy.

143.

Then Libertines; and men of brutish liues,  
That make a jest this Precept to transgresse,  
Corrupt young Virgins, tempt the sob'rest Wiues,  
Consume their precious time, in foule excessse,  
Thinke heau'n is onely in their Mistres armes,  
Dereft (as hell) all sacred Doctors charmes:

Such.

144.

Such men (I say) shall not approach your Cell,  
 Their lips impure, shall not defile your name:  
 They'll not ascend the Mount whereon you dwell,  
 Nor haunt the Groves, wherein you walke, for shame.  
 Your ancient glorie thus you shall attaine,  
 Your Schollers grow in good mens grace againe.

145.

8. Precept. For  
 bidding theft.

Well doth the holy Text connect together,  
 Those sinnes, which in this Table are forbid:  
 The murth'rer, lecher, thiefe, false-witnesse-bearer,  
 (Night-brats, who feare the light, wish to lie hid.)  
 These doggue each other closely at the heele,  
 As linkes in chaine, or spokes doe in a wheele.

146.

Psal. 56. 18, 19,  
 20.

That sacred Psalmist, of all Singers sweetest,  
 Worthiest of Kings, mong Prophetes the profoundest:  
 Who knew what method in his Psalmes was meetest,  
 Whose iudgement was in spirituall knowledge foundest:  
 He ranked these as birds all of a feather,  
 For commonly most of them flock together.

147.

All things  
 were neuer  
 held in com-  
 mon, except  
 by Adam and  
 Eve: who may  
 rather be said  
 to haue had  
 proprietie in  
 all: and so, no  
 (forc't) com-  
 munitie war-  
 ranted since  
 the creation.  
 Gen 4. 2.

Next shedding bloud, and foule adulterie,  
 The Law prescribes a strict restraint of theft:  
 What euery man holds in proprietie,  
 That to the rightfull owner must be left.  
 A tortious act it is, and open wrong,  
 To take that which to others doth belong.

148.

Promiscuous vse of euery thing in common,  
 Which idle Iacks tumultuously doe craue:  
 None euer had, since that first Man and Woman,  
 To whom this Earth, and all therein, God gaue.  
 For *Abel* had his stock, distinct from *Cane*:  
 Communitie was not betwixt them twaine.

Then,

149.

Then, that which *Moses* long time after wrote,  
Gods people practis'd since the first creation:  
Yet, to th'intent it might not be forgot,  
But left to each succeeding Generation,  
That holy man first writ it in a booke,  
And charg'd Gods people oft thereon to looke.

150.

*Steale not*, saith God, which plainly doth inferre,  
That things possesst by thee, are iustly thine:  
Then *Famulists*, and those false Bretheren erre,  
Who thinke all I haue, 's theirs aswell as mine.  
Those merrie Mates, if apprehended stealing;  
Say, they take but their owne, and that's plaine dealing.

This Precept  
doth auer-  
ment of *Ex. 20. 15.*

151.

Of theeues and robbers sundrie sorts there bee,  
Though all transgressors 'gainst this Law diuine:  
Yet some runne further to impietie,  
Some from the precept barely doe decline.  
The punishments are diff'rently exprest,  
Which proues some worse offenders, then the rest.

Differences  
and degrees  
in theft.

152.

When God is robb'd, can any sinne be greater?  
Such theeues in elder times there haue beene found:  
It's strange to thinke that any mortall creature,  
Who sucks the aire, or sets his foot on ground,  
Should dare 'gainst God commit a robberie,  
And hope to doe it with impunitie.

First, Church-  
robberie or sa-  
ciledge is the  
worst theft.  
*Mal. 3. 8.*

153.

One certaine plague allotted to such theeues,  
Is, curses on their Land, and its encrease:  
To righteous men God store and plentie giues,  
Their Barnes are full, they sowe and reape in peace.  
Who knowes himselfe delinquent in this sinne,  
Should retribute, and fall no more therein.

*Amos 4. 6.*

To

154.

To spoile the Church, or Church-men of their rights,  
That's sacriledge, God thereby suffers wrong:  
Though done in secret, once 'twill come to light,  
Th'offenders seldome prosper with it long.  
My friend that in this case hath done amisse,  
I will make God amends, and get his blisse.

155.

Some Clergie-men, worse then the Laitie,  
Are said to rob the Church, mens soules to kill:  
Scarfe fit for one, hold soule-cures two, or three,  
With wooll their backs doe clothe, their bellies fill  
With sheepes sweet milke: their flocks the whiles vnfed.  
If some such bad men lue, 'tis time th'were men-ded.

156.

Secondly, Ty-  
rants that op-  
presse and rob  
the world.

Some Tyrants great in pow'r by Sea and Land,  
Rest vnusuffic'd with that which God hath lent them:  
Though many Kingdomes lie at their command,  
There's nought but all the world can content them:  
Like *Macedonian Philips* stirring sonne,  
Who wept sith yet one world he had not wonne.

157.

These be great theeves that rob the vniuerse,  
Suppose this *All* was for themselues created:  
Grow proud, cause after-ages shall rehearse,  
How many Lands, and Kings they ruinated.  
Or these men breake this Law forbidding theft,  
Or of my iudgement I am cleane bereft.

158.

I iudge those Monarks blest in their estates,  
(And sure I am herein my iudgement's right.)  
Who giue no cause of quarrels and debates,  
For iust and lawfull causes onely fight:  
Till wrong be offred them, doe not begin:  
Stick closely to their taske, when once they're in.

Dread

159.

Dread I ord, vouchsafe to heare a lowly Swaine,  
Whose Muse (presuming on your former grace)  
First humbly prayes, you long in peace may raigne,  
And leaue it fime vnto your Royall race.

An Apostrophe  
to the Kings  
Maiestie.

All let's remou'd that to a breach doe tend,  
Each enemie of yours, turn'd trustie friend.

160.

Next vote of mine depends vpon condition,  
(I take it from a holy man of God)  
If Peace into their hearts get no admission,  
By whom your children vnder foot are trod ;  
The fault is theirs, strayne curtle then no longer,  
Your quarrell being iust, you are the stronger.

Deut. 20. 10.

161.

More smooth then supplest oile haue beene their wordes, Psal. 55. 22.  
What time sterne Mars did harbour in their hearts :  
Seeming to heale (as balme) they cut like swordes,  
Wounding farre deeper then the sharpest darts.  
Accept a subiects vote, though bluntly spoken ;  
Let not your head, with their sweet balmes be broken. Psal. 141. 5.

162.

It's better from our friend to beare a stroake,  
Take wordes that to the eare may sound vnpleasing :  
Then kisses from our foes : whereby they cloake.  
Disguise their fallhood, trecherie, and lealing.  
Two great wise Kings who found this true by prooffe,  
Haue writ it in their booke for our behoofe.

Psalm, 141. 5.  
Prov. 28. 6.

163.

Take graciously, what loyally is meant,  
(I onely wish, too weake to giue aduise)  
My pen sets freely downe my hearts intent,  
I know the King, to whom I speake, is wise.  
Graunts pardon to ingenuous libertie,  
When dutie bounds it with humilitie.

All. 26. 26.

To

3. Robbing a  
Realme, or  
Common-  
wealth,

164.

To rob the Kingdome, or the Common-wealth;  
Wherein one had his birth, and hath his being:  
This seemes to me a most accursed stealth,  
Some know't, yet winke as if they wanted seeing.  
If any such there be within this Land,  
I wish they were vpon the mending hand.

By indirect de-  
ceauing their  
Prince.

165.

If any by close tricks abuse their Prince,  
Through faire pretence of doing him good seruice:  
If they his treasure, and reuenues mince,  
Whereby themselues to great estates doe rise,  
Without desert to King, or Common-weale:  
What if one aske you, whether such men steale?

By bribery and  
Extortion.

Exod. 23. 8.  
Mal. 3. 5.

Isr. 22. 13.

166.

If Magistrates, and Officers extort,  
Take Gifts and Bribes, which blinde eu'n wise mens eyes:  
It's like at length they may be plagued for't,  
Sith God doth heare oppressed poore mens cryes:  
For such misdeedes roots-out the Generation  
Of wicked men: and oft subuertes a Nation.

By defrauding  
Orphanes,  
Widowes, and  
poore of their  
right.

167.

If men (for friends and wealth) of mickle might,  
(Whose conscience is as large as Friars sleeues)  
Rob Orphanes, Widdowes, poore men of their right,  
And vnder shew of Iustice, play the theecues.  
This Precept strikes at them, as at the others,  
They may shake hands, and passe for sworne-brothers.

By betraying  
poore Clients  
Causes.

168.

If Aduocates receaue poore Sutors fees,  
Giue wrong aduise, make Causes bad, seeme best:  
Regard not whether Clients winne, or leese,  
So they grow rich, and feather well their nest:  
A sinne it is against this Law, I take it:  
If any haue so done, let them forsake it.

By

169.

*Moses* Law, Theeves were but to restore,  
For Chattle-theft no man was iudg'd to die,  
But onely render fow'r for one, or more :  
All Nations now haue chang'd that penaltie.  
I'll not dispute the Cause that mou'd them to it,  
Th'effect appeares : for euery where they doe it.

Restitution  
ordayned for  
theft, by *Moses*.  
*Exod. 22.*  
*Pro. 6. 31.*

170.

The Trade of Theft, and Robbing is so rife,  
'Gainst Nations lawes, and Mans societie,  
They'll venter on't, with hazard of their life :  
Worke? Fie vpon't, they rather choose to die.  
Such as be trayn'd vp idly in their youth,  
Will sooner hang, then sweat and liue by truth.

171.

They onely thinke on bodies punishment,  
Feare but the mulct, and outward penaltie :  
Consider not, how when the bodie's spent,  
The Soule, assenting to the felonie,  
Before another ludge must take her triall,  
Confesse the fault, for there bootes no deniall.

172.

Those subtle Theeves, more cunning then the rest,  
Which rob by shifts, false play, and craftie cheating :  
Hold fast in earnest what they get in jest,  
Scape scot-free without hanging, either beating :  
Are but reprimed to a further day,  
To beare a heauier check for their soule-play.

Theft by false  
play, and  
cheating.

173.

Christs doctrine is so full of pietie,  
So pearcing to the heart, and inward thought,  
So set on Iustice, Truth, and Charitie,  
From fau'ring, farre : or cloaking, what is naught :  
That it forbids all fraud, deceit, and guile,  
Bids giue our goods, though lackt our selues, somehow.

*1. Thes. 4. 8.*  
*Luk. 12. 33.*  
and *18. 22.*

It's

174.

A rich man  
that doth not  
almes-deeds,  
robs the poore.

It's not enough t'abstayne from open stealing,  
Liue on thy owne, forbear to filch from others :  
Thou must giue Almes, vse liberall and free dealing,  
If thou haue store, relecue thy needie brothers.

Eccles. 4. 1.

For, he that's rich, and doth not helpe the poore,  
Detraudes them of their due. I vrge no more.

175.

Suffice it what hath on this Theame beene said,  
A further search remaynes for greater Clarkes :  
Perhaps, if Towne and Countrie were suruey'd,  
True men from Theeues, distinguisht by these markes :  
A young Arithmeticians braynes 'twould cumber,  
To tell in haste, which were the greater number.

176.

9. Precept. A  
gainst false  
witness.

You neuer knew a Thiefe, but was a Lyar,  
Twins laughing still, and weeping both together :  
The smoke clings not more closely to the fier,  
Beware them both alike, put trust in neither.  
Theeues preying on our goods, lesse hurtfull are,  
Then Witnesses that lye, and falsely sweare.

178.

Ism. 2. 10.

The Precepts ten, so firmly are connext,  
That breaking one, we faile in all the rest :  
So I haue learned in the holy Text,  
Gods curse is got, by sinning in the least :  
Yet (well conceau'd) it may be rightly spoken,  
One hurts more, then another, being broken.

178.

The heynouf-  
nesse of false  
Testimonie;  
To God, and  
Men.

Pro. 6. 19.

A Witnesse speaking falsly on his oath,  
Assumes in vaine Gods great and fearefull Name :  
Of life and liuelyhood he robs vs both,  
Of times bereaues vs of our honest fame.  
Such false Truth-wrestlers, Breeders of debate,  
Are they whom God especially doth hate.

Their

179.

Their punishment iust *Moses* doth appoint,  
When Iudges hap their fallhood to discover:  
Life must be had for life, and ioynt for ioynt,  
Doe to him, as he would haue done to th'other.

*Deut. 19. 16.*

*Susannaes* false accusers had such hire,  
As they to lay vpon her, did conspire.

*Dan. 13.*

180.

*Naboth* was charg'd to haue blasphem'd the King,  
Two soones of *Belial* wickedly bely'de him:  
He neuer thought, nor dreamt of such a thing,  
Yet of his life, and land, false oathes depriu'd him.

*1. King. 21.*

By such a trick, our Lord was circumuented,  
The Priests themselues that treacherie inuented.

*Math. 26. 59.*

181.

The great Law-giuer wisely did foresee,  
What danger periur'd witness'es might breed:  
He therefore wrote, that two at least, or three  
Must proue, before a matter be decreed.

*Deut. 19. 15.*

One, was too few: and many, hard to get:  
Two at the least, or three, were fitly set.

182.

And yet, *th'old Serpent*, father of all lyes,  
To whom the naked Truth is most displeasing:  
By many shifts and glozes doth deuize,  
To set vp fallhood, periurie, and leazing.

With fundrie men, he worketh fundrie wayes,  
As each one is enclin'd, his bait he layes.

183.

'Mong passions all, that draw a man to sinne,  
Hate, Malice, Enuie beare the greatest sway:  
Who to his heart, once lets these Monsters in,  
They leade him downe to hell the readie way.

Enuie, Malice,  
Hatred, are  
Strong passions  
inciting to  
false witness.

In their designs, they are so fierce and strong,  
They'll haue their purpose, bee't by right, or wrong.

M

The

184.

Saint Stevens  
false accusers.  
All. 6. 13.

The men who with Saint *Steuens* did dispute,  
Vnable to resist his Arguments,  
The Spirit by which he spake, stroke them all mute :  
For spite whereof their heart insunder rents.  
False witnessēs suborned, doe accuse him,  
So by their hate, and malice they abuse him.

185.

All. 7. 60.

They charge this holy man with blasphemie,  
(An odious crime in sight of God, and Men)  
Then martyr him : who full of charitie  
Kneeles downe, and most deuoutly prayes for them.  
Thus *Testimonie*, meant for furth'ring right,  
The wicked doe peruert, to wreake their spite.

186.

A Simile.

The Leuell, and the Square, fram'd for a guide,  
Whereby each skilfull Builder leades his worke :  
Once set awrie, then th'architect goes wide,  
In fine is carried cleane beside the marke.  
So Witnesse, whereon Iudgements should be groundd,  
If false, all right is thereby quite confounded.

187.

Feare & fauour  
of great per-  
sons.

Some, are so fearefull of a great-mans frowne,  
So glad to wind themselues into his grace :  
Their soules at stake they wilfully lay downe,  
To get the smiling aspect of his face.

1. King. 21.

Those elders swayd by *Iesabels* damn'd letter,  
Were such lewd Mates. I cannot terme them better.

188.

Lands, digni-  
ties, and pro-  
mitions.  
2. Sam. 16. 4.

Lands, Offices, and Dignities doe much,  
The hope of these doth many moe entice :  
*Acephiboshets* false seruitour was such,  
A slander 'gainst his Lord he did deuise :  
So got possession of his whole estate.  
Let all men blesse themselues from such a Mate.

What

189.

What is't, that money cannot bring to passe? (white: Money the  
 " Makes crooked things seeme straight, turnes blacke to  
 This may wee see as cleere as in a glasse: rupter of wic-  
 The Souldiers sware, that while they slept by night, nesses.  
 Our Lords Disciples stole him from his Tombe: *Matth. 28. 12.*  
 'Twas money made them speake, else they'd bin dumbe.

190.

Who hunts, an old and craftie Fox to catch, *A Simile.*  
 Goes warily to worke ere he can get him:  
 On all sides of the wood, leaues some to watch,  
 When out he runnes, there roundly doth beset him,  
 Not leauing him a hole wherein to hide,  
 His wiles then faile him, in the Champion wide.

191.

So, reuerend Iudges deale with cunning Mates,  
 Suspected to relye on subornation:  
 Note what each Witnesse seuerally relates, *Dan. 23. 43.*  
 Marke circumstances breeding alteration:  
 A Truth cannot so closely be deny'de,  
 Nor Falshood voucht, but 'tis by them descry'de.

192.

For they (on earth) are Gods, whose seat they hold,  
 A Truth from Falshood quickly they espie:  
 Let no false-witnesse-bearer be so bold,  
 As hope he may out-face them with a lie.  
 Nay, God in heau'n, and Gods on earth agree,  
 Both here and there, to punish periurie.

*2. Sam. 14. 20.  
 and 19. 27.*

193.

The Law, though branching into many parts,  
 Is briefly couched in a word or twaine:  
 First, to loue God sincerely with our hearts;  
 Then, Neighbours as our selues. (Cold loue is vaine.)  
 Giue freely all to God, that's to him due:  
 Wish nought from Neighbours, that 'longs not to you.

*10. Precept.  
 Coue no-  
 thing of thy  
 Neighbours  
 Matth. 22. 37.  
 Rom. 13. 9.*

194.

The lesson's short, soone learned out of booke,  
And may be all obseru'd : (as some haue thought.)  
That young man in the Gospell much mistooke,  
We otherwise in holy Writ are taught.  
No thoughts are so vpright, no heart so pure,  
That can the censure of this Law endure.

*Matth. 19. 26.  
Pro 10 9. and  
1. Iob. 1. 8.  
Gen. 6. 5. and  
Iob 4. 18.*

195.

*The least de-  
sire, or coue-  
ting from o-  
thers, makes  
vs guiltie of  
the whole  
Law.*

This Precept, shutting vp the *Second Table*,  
Requires such cleanness in the heart of man :  
Presumption 'twere to thinke a mortall able  
To keepe it strictly, doe what ere he can.  
The best who shunne grosse sinnes (be sure of this)  
Cannot but with oft-times, and thinke amisse.

196.

*Matth. 5. 44.*

To loue thy friend of whom thou art belou'd,  
Doe good to him, who doth as much for thee :  
True charitie is thereby faintly prou'd,  
For wicked men so farre in loue agree.  
But we must loue our foes, that most desie vs :  
With well to those, who slander and belie vs.

197.

*Matth. 19. 13.  
Rom. 13. 9.*

Herein the six last Precepts are obay'd,  
If, as our selues, so we our neighbour loue.  
This is the summe of all that can be said,  
Examine well thy selfe thereby to proue,  
If thoughts, and deedes walke not sometimes awrie,  
So learne to know thy owne infirmitie.

198.

*Sundrie Simi-  
les, shewing  
the good vie  
of the Law,  
albeit we can-  
not fulfill it.*

He that with inward sicknesse is surpriz'd,  
Whose griefe growes closely on him vndescr'de,  
Scarfe feeles his paine : that man is misaduiz'd,  
No greater danger can such one betide.  
To goe astray, and thinke thou walkest right,  
All's one, as take the Darknesse for the Light.

The

199.

The wound that's deepe, yet taken as a scarre,  
Endangers most the body that endures it:  
That Feed-man oft his Clients cause doth marre,  
Who ere he fully knowes, rashly assures it.  
The Pharise, selfe-soothed holy man,  
Came short in goodnesse of the Publican.

Luk. 11.

200.

The Law layes ope our sicknesse, and our sore,  
Instructs vs where, and when we goe astray:  
Declares our case as 'tis, nor lesse, nor more,  
Our faults vnmaskt, before vs it doth lay.  
So when wee see our wretchednesse, and errour,  
It strikes into our hearts a holy terrour.

201.

This terrour doth our in-bred pride abate,  
Leades to repentance, and humilitie:  
Makes vs renounce our selues, our sinnes to hate,  
Drives all to haue recourse for remedie,  
By him who kept the Law in euery jot,  
Yet suffred death, which he deserued not:

Gal. 3.  
Eph. 2.

202.

To quit that debt which we should haue discharg'd,  
Or lyen in Iayle, till th'vtmost farthing payd:  
From prison by his gift we were enlarg'd,  
Not one mite left, that on vs could be layd.  
Each one who humbly sues for his acquittance,  
Is well-com'd in, and findes a free admittance.

203.

Thus doe good Christians *Moses* Law expound,  
(The rule of Iustice, and of Righteousnesse)  
We build our Doctrine on no other ground,  
Though *Iewes*, and *Turkes* pretend to doe no lesse:  
Yet they stick onely to the outward Letter,  
We ioyne thereto the Spirit: and that is better.

Rom. 2. 27.

My Muse craues further time to end this song,  
That sacred Theame requires more meditation:  
The Parts alreadie sung, haue held her long.  
Here tenders shee her humble Supplication;  
Sir, begs your pardon for all faults, and slips;  
Your Princely hand, to grace her Virgin-lips.

---

*The end of the fourth Classis.*

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# DIVINE POEMS.

## *The first Classis.*

### THE ARGUMENT.

*Our Saviours method most diuine in teaching.  
Repentance first: Beatitudes and Woes:  
Loue, Almes, Fasts, Prayer, subjects of his preaching:  
His perfect forme of prayer for a cloze.  
In Parables our lessons he doth reade vs,  
His Fleth and Bloud made speciall foode to feede vs.*

**H**e prouerb tells what prooffe confirms for true,  
Some marre good matters, handling of them ill:  
Some by their cunning vent old stufte for new,  
Make blacke seeme white. (There's falshood in that skill.)  
A worthy subiect handled in it's kinde,  
Approues it selfe to euery honest minde.

<sup>2.</sup>  
The first who fully writ of things diuine,  
At Gods owne hand receau'd it readie penn'd:  
He from that modell neuer did decline,  
Propos'd vnto himselfe no other end.  
That compasse was his guide to saile aright,  
Taught him whereof, and in what stile to write.

*I find not that  
Moses writ  
ought, before  
he receaued  
the Tables writ-  
ten by God in  
the Mount.  
Deut. 5. 22.*

<sup>3.</sup>  
Yet after him among the Iewish Tribes,  
Succeeded some who on his chaire did sit:  
Proud Pharizees, selfe-wise-conceited Scribes,  
Abus'd the Law, and mis-expounded it.  
True Doctrine they accus'd as blasphemie,  
Against the Law, adiudg'd *The Iust* to die.

*Matth. 16. 6. 12.  
and 26. 57.  
& Mar. 14. 64.*

Math 23. 2, 3.

4.  
When to the people they found lessons taught,  
(As listning to their charge, most-times they did.)  
Then commonly their liues were loose and naught,  
Hypocrisie within their hearts lay hid.

"What boots it, of Gods vpright Law to talke,  
"And in the Deuils crooked wayes to walke?

Moses a type of  
Christ.

5.  
A perfect patterne of sinceritie  
In life and doctrine, *Moses* shadow'd out:  
My humble Muse deuotes her ingenie  
To trace them both. (Well may shee bring't about)  
A weightie load, too great for her to beare;  
Yet light, if he vouchsafe the burthen share.

A prayer for  
assistance in  
this diuine  
asker.

6.  
Then thou, whose tongue spake neuer but the troth,  
Whose actions all, were rules of pietie;  
Direct my hand and heart to treat of both,  
(Instrusted by the *Sacred Historie*)  
In modest meeter, that the grau'st Diuine,  
May say, the Sprite, that rul'd the pen, was thine.

1 Sam. 1. 17.

7.  
For, euery worke that any good hath in it,  
Proceedes from thee, the God of Truth and Light;  
Thy Spirit helps to end, and to begin it,  
All glorie vnto thee belongs of right.  
The good that's here, and worthy prayse, 'tis thine;  
The faults and errours, I confesse, be mine.

8.  
The ground of Doctrines lately hath beene laid,  
The roote and branches both describ'd at full;  
Of circumstances much rests to be said,  
That grace and pow'r of speech, whereby the dull  
Hard hearted Iew, the Gentile-Idoll-monger,  
Were forc't to yeild to him, as to the stronger.

When

9.

When Officers were sent abroad to watch him,  
The Priests enjoying it by strict command:  
Though some of them were fully bent to catch him,  
Yet none had pow'r to lay on him a hand.

Ioh. 7. 31.

Their answer was (when they were checkt therefore)  
*Like unto him, neuer spake man before.*

Ierf. 44. 45, 46.

10.

Is't not obserued in the holy Booke,  
At *Nazareth*, when first he 'gan to preach,  
How stedfastly all people on him looke,  
Wonder to heare how sweetly he doth teach?  
Vnlike the Scribes, whose wordes had no such force,  
To worke in th'hearers pitie, or remorse.

Luk. 4. 16.

Matth. 7. 28.

Mat. 1. 12.

11.

*Tertullus* trusting to his Oratorie,  
Suppos'd to daunt poore *Paul*, and strike him mute,  
In his affected stile he tooke a glorie;  
The pris'ner doth this Orator confute.  
Bribe-louing-*Felix* could not so dissemble,  
But that *Pauls* peircing speeches made him tremble.

Act. 24.

Ierf. 25.

12.

He from his Lord receau'd such forcefull pow'r,  
Who left this comfort to his Schollers all:  
That when they needed most, eu'n in that how'r,  
No Tyrants furie might their hearts appall;  
His Sprite would teach them speake with such a grace,  
As should confound their foe-men in the place.

Mar. 13. 11. and

Luk. 21. 14.

13.

Confound their foes, confirme the faith of others,  
(Two strange effects proceeding from one breath)  
Make reprobates of some, of some make brothers;  
To these giue life; to those bring shame and death.  
That *Word* alone so sharpe and peircing is,  
Of th'end to which it aymes, doth neuer misse.

2. Cor. 4.

My

14.

My silly Muse, how darst thou soare so high,  
Neglecting danger of a dreadfull fall?  
How may thy flaggie wings beare thee so nigh  
That glorious Sunne, whose brightnesse dazels all?

" Dispose thy selfe vnto some lower pitch,  
" Mounting too high, makes some lye in the ditch.

15.

" Yet humble men that downwards cast their eyes,  
" All-disesteeme themselues, confesse their vildnesse,  
" Thinke th'are vnworthy to behold the skyes:  
" Recounting their Redeemers grace and mildnesse,  
" May fix their towring thoughts on his high Palace,  
" Scorne earthly, and in heauenly things take solace.

16.

Matth. 11. 25.

" Things vndiscover'd to the worldly-wise,  
" To Babes and Children God oft-times reueales;

Ioh. 12. 9.

" He shuts the ones, sets ope the others eyes,  
" Expounds to some, from other some conceales:

Matth. 7. 7.

" Instructing vs to aske, to seeke, to knocke,  
" That we may haue, and he the doore vnlocke.

17.

Now giue me Lord, what faithfully I aske;  
Guide me to finde the Treasure that I seeke:  
The skill to handle well this heauenly taske,  
Which none can doe, but humble men, and meeke.

" For pride strikes her possessors all so blinde,  
" The path that leades to blisse, they neuer finde.

18.

*Similes or Comparisons, expressing the care and diligence of our Saviour in his teaching, to heale soules like men, and leade them to heauen.*

A good Physitian caring for the sick,  
Of whom he once doth vndertake the cure;  
Casts not how he his Patients purse may pick;  
Or lingring make him longer paine endure.  
But bends his wits to know the maladie,  
Then by his Art, prouides a remedie.

19.

A faithfull Pilot having tane the charge,  
To passe Sea-faring men to their owne Land;  
The Passengers once shipped in his Barge,  
Their goods and liues deliuered to his hand;  
Aduizing of the trust to him committed,  
Takes care that for the voyage all be fitted.

20.

An Aduocate to whose fidelitie,  
Poore Clients causes wholly are commended,  
When liues and liuel'hood stand in ieopardie;  
Till those great causes thoroughly be ended,  
Giues not himselfe to idlenesse and pleasure,  
But in that bus'nesse spends his how'rs of leasure.

21.

Our best Physician, Pilot, Aduocate;  
Who freely vndertooke to heale each grieve;  
To bring home wandering soules, to heau'ns straight gate;  
Vn-feed, to pleade for euery man's reliefe:  
Neglects no time, lets no occasion slide,  
Fit salues for euery sore he doth prouide.

22.

Strong purges, bitter pills, sharpe corrasiuues,  
To some he giues as sicknesse require:  
To some sweet Iulips, sound restoratiues,  
Expecting neither fee, reward, nor hire.  
He offers helpe to all, if all would take it;  
Most see not their owne want, and so forsake it:

23.

One ground worke for all sick-soule-cure he laid,  
His Harbinger before him had beene sent,  
To worke on that: for so 'tis plainly said,  
They both began with one selfe word, *Repent.*

" Who thinks he's sound enough, and no help needeth.  
" Must die of that disease, whose roote he feedeth.

*Repentance the  
first Doctine  
thru Christ &  
his Harbinger  
John Baptist  
taught.  
Matth. 3. 2.  
and 4. 17.*

So

Matth. 9. and  
Mar. 2. 17.

<sup>24.</sup>  
To righteous men (that to themselves so seeme,  
And so by others falsely iudg'd to bee,  
Such as did thinke they had no lack of him)  
To call these men, *I am not sent*, saith hee.  
They must both know, and knowledge their owne need,  
That would be assured of my helpe to speed.

<sup>25.</sup>  
" Doubtlesse there is no other way to heale,  
" When men are deadly sick, and will not see't;  
" But cause them tell their griefe which they conceale,  
" Disclose't to him, who knowes what helpe is meet.  
Our *Medic* thus his practice did begin  
The cure failes none, that rightly enter in.

<sup>26.</sup>  
No wit, nor art of man (say I) is able,  
(Though all their art and wits were ioyn'd together)  
So pithily as he in one Parable,  
By speech or writing to perswade the Hearer,  
To turne from folly, and returne to God,  
When he reclaymes vs with his gentle rod.

<sup>27.</sup>  
That sonne which wilfully forsooke his father,  
Consum'd his goods with luxurie and rior,  
When all was gone, no meanes left more to gather,  
Swine-offals sayling him (a wretched diet)  
To fill his panch, the hunger was so great,  
Fayne would he beene suffic'd with such course meat.

The most ex-  
cellent pithy  
parable of the  
prodigall  
sonne.  
Luk. 15. 11. to  
the end of the  
chapter.

<sup>28.</sup>  
What doth he then? begins to change his minde,  
Thinks on the plentie, at his fathers table:  
In hope to haue him pittifull and kinde,  
Once more will gayne his grace, if he be able;  
Confesse his fault, vnworthy name of sonne,  
Craue but a seruants place: so home doth runne.

29.

No sooner homeward turneth he his face,  
The father hast'ning, meets him halfe the way ;  
Embraceth him, receaues him into grace,  
With shooes, and ring, and robe, doth him array :  
A fatted Calfe he kills, and makes a feast,  
With mirth and minstrellie to please this Ghest.

30.

Nay more, when th'elder brother 'gan repine,  
To see this vnthrif Lad so entertayn'd,  
The father prayes him to come in and dine,  
For why ? My sonne was lost and is regayn'd.  
I thought he had beene dead, but since hee's liuing,  
We must reioyce, and cheere our hearts from grieuing.

31.

A short discourse it is, yet most diuine,  
Most full of grace, most pithy to perswade ;  
Displayes our wretched state before our eyne,  
Points out the way by which our peace is made :  
Our heauenly father's pronenesse to forgiue,  
Would no mans death, but that he turne and liue.

Exech. 33. 11.

32.

The same by two like samples he auereth.  
Among an hundred sheepe if one be lost,  
Or one poore groat 'mong ten : the loser stirreth,  
The fields are searcht, the stuffe i'th'house is tost :  
That lost-sheepe found, giues th'owner more content,  
Then all the rest that straying neuer went.

Luk. 15.

33.

The Angels all, for ioy in heauen shewr,  
To see a man whose steps to hell-ward tended,  
Reclayme himselfe, his course turn'd cleane about,  
His faults forsaken, and his life amended.  
There's naught (me thinks) can cause that man be sad,  
Which walkes the way, that makes good Angels glad.

Can

34.

Can any gracelesse trewant be so mad,  
 Though once he plaid the foole to goe astray;  
 Being well assur'd his pardon may be had,  
 His welcome more, then ere he went away,  
 As not returne to rest, and liue with store,  
 But begge, or steale, and lastly hang therefore?

35.

If such there be (too many sure there are)  
 That loue to feed on huskes, and liue with Hogs:  
 Within the Citie gates, they get no share,  
 But out they must abide among the Dogs.

Reuel. 12. 15.

Matth. 25. 10.

“ When doores be shut once, there's no comming in:  
 “ It's best while men haue time, in time begin.

36.

Christs hea-  
 uenly Sermon  
 in the Mount.  
 Matth. 5.

His hearers thus prepar'd to lend their care,  
 A sermon he begins; wherein each line  
 Is full of weight; excites to loue, and feare,  
 To knowledge him a Preacher most diuine.  
 Great Doctors on that Theame, great Books may write,  
 My Muse brieft Poems onely must indite.

37.

*A Simile.* (Like Bee among the flowr's about thee goes,  
 The Wax and Honey labours how to finde:  
 Though venom'd herbe none in this Garden growes,  
 Yet Spiders are so spitefull by their kinde,  
 The wholsom'ft herb, and sweetest flow'r in fields,  
 Some poyson to their cancred nature yeilds.)

38.

The eight Bea-  
 stes.  
 Eccl. 1. 5.

He teacheth first what sort of men be blest,  
 The fruit to euery blessing is annex;  
 Eight in their rankes distinctly are exprest,  
 So shall you finde them in the sacred Text;  
 And noting well the opposites to those,  
 Discerne who are accurst, and see their woes.

Blest

39.

Blest (in the fore-ranke) be the poore in Spirit,  
He meanes not all that liue in beggerie :  
For rich as well as poore may heau'n inherit,  
So they be fraught with sp'rituall pouertie.

1. Poore in  
Spirit.

" A poore man may be prowd, of God detested :  
" Then blisse in all poore men is not inuested.

Eccl<sup>m</sup>. 15. 1.

40.

Some beggar-bare, soule-decking riches wanting,  
Perswade themselues to haue enough, and spare ;  
Such, of their sp'rituall wealth are euer vaunting,  
These men had need prouide them better ware :  
Least being found their wedding garment lacking  
They be thrust out of doores, and hunted packing.

Reuel. 3. 17. and  
18. 7.

41.

Some others truly rich, yet make no shew,  
Their treasures lie close hidden in their heart :  
These be the better sort, though they be few,  
In this *Beatitude* they haue their part.  
Are poore in spirit blest ? heau'ns ioyes obtaine ?  
Then sp'rituall prowd, in hell must suffer paine.

Reuel. 2. 9.

42.

Such be those men (to make the matter cleerer,  
Sith contraries set one by th'others side,  
Doe best appeare when they are ioyn'd the neerer.)  
Who in their gifts and graces take a pride,  
Extoll themselues as men of much perfection,  
And thinke all others owe to them subiection.

Luk. 18.

43.

Next blessednesse, to *Mourners* is allotted :  
Not such as walke in black for friends departed,  
Whose inner vest'ments oft-times are bespotted,  
Their garments sad, themselues not heauie hearted.  
Such kind of mourning, cannot make men blest ;  
To take it so, were th'holy Sense to wrest.

2. Mourners,  
2 Sam. 14. 2. &c

True

44.

True mourning, whereby blessednesse is gayned,  
 Hath other ground, aymes at a better end:  
 It must be from the heart, and not be feyned,  
 Arise from euill deeds, that God offend:

*Psal.* 119. 53.  
 158.

Like his, who mourn'd and grieued at the heart,  
 When wicked men from Gods Law did depart.

*Psal.* 38. 51.  
 and full thro-  
 roughout his  
 P.almes.

45.

So when himselfe through frailtie did amisse,  
 When Church, or Common-wealth endur'd affliction;  
 He prayes and mournes, and rents his heart for this.  
 Herein he shared in this benediction.

For such occasions, after he had mourned,  
 His heauinesse to mirth, and ioy were turned.

46.

What shall we thinke (on th'other side) of those,  
 That laugh and jest, when godly men are mourning?  
 It's like in time their mirth may turne to woes,  
 When th'other are at rest, these may be burning.

*Luk.* 15.

The Glutton glutton late with wine, soone after  
 Begg'd hard, and mist to get one drop of water.

3. Mecke.

47.

Now come yee mecke, and humble men of heart,  
 You gentle harmelesse soules, by worldlings scorn'd;  
 Among the *Blessed* you must haue your part,  
 Your lowlinesse, shall highly be adorn'd.

*Psal.* 37. 11.

The Earth to you is giu'n, and to your seed,  
 Take that as part, and portion of your meed.

48.

With rest and peace your dwellings shall abound,  
 Your selues delighted in that happy state;  
 Fierce-firie-sprighted men God will confound,  
 That stirring race of people he doth hate.

'Mong Beares, and Woolues, in some poore Hermits cell  
 I'd rather liue, then neare such Furies dwell.

49.

A man with thirst, and hunger hardly prest,  
His belly euer thinks his throat is cut:  
He neuer sleepes, nor walkes, nor sits in rest,  
Till meat and drinke be got, to fill his gut.

That being had, affoords him more content,  
Then richest pearles from farthest Orient.

50.

Some thirst for gold, as others doe for drinke;  
They hunger after wealth, no lesse then meat;  
Such thirst and hunger, here you may not thinke  
Are vnderstood, nor belly-cheere to eat.

To hunger much and thirst for righteousness,  
Is that for which *Our Saniour* here doth blesse.

51.

" A blessed thirst indeed, and yet a feast;  
" A holy hunger, 'mid great store of cates;  
" Well is the man that sits here as a ghest,  
" Blest he that at this banquet drinks, and eates.  
" This hunger, and this thirst, the Soule so feedeth;  
" The more's her appetite, the lesse shee needeth.

52.

" Here, food and feeding both are sp'rituall,  
" An earnest longing of the Soule and Heart,  
" To doe the workes of Iustice vnto all,  
" Lewd liuers from their follies to conuert;  
" To helpe the poore oppressed, to their right;  
" Defend the feeble from a man of might.

53.

Who thus-wise hunger, either thirst endureth,  
Shall haue his fill of that for which he longeth;  
The Text each faithfull man thereof assureth,  
And who so doubts of that, the Preacher wrongeth.

Such as to Iustice haue no appetite,  
Their state's the worse, they get no blessing by't.

4. Hunger and  
thirst for Right-  
eousnesse.

N

The

g. Mercifull.

54.

The workes of *Mercy* highly are commended,  
And their reward (in sort) exceeds the rest :  
For by the scope of Scripture 'tis intended  
Without Gods mercy, no man can be blest.

Rom. 6. 23.

" Not merit, but his mercy freely giuen,  
" To true beleeuers, opes the gates of heauen.

Pro. 21. 23.

55.

This sauing-mercy those alone shall find,  
That cheerfully shew mercy vnto other ;  
Who can expect his father should be kind  
To him, which deales vnkindly with his brother ?  
" The mercifull like mercy shall obtaine,  
" Men mercilesse, shall looke for it in vaine.

Matth. 18. 23.

56.

That gracelesse seruant fully cleeres the case,  
Who ow'd his Lord an endlesse masse of debt :  
And hauing nought to pay, yet out of grace,  
Vpon request, at libertie was set.  
He should haue done, as he was done vnto,  
But soone forgot, what he was bound to doe.

57.

He takes his fellow-seruant by the throat,  
For such a pelting debt, as (to his owne)  
Deseru'd not to be valued at a groat :  
This dealing to his master being knowne,  
He bids the laylors take him to their charge,  
To pay each farthing, ere he goe at large.

Matth. 25. 41.

58.

Mongst workes of Mercy there be many more:  
To visit sick, giue ayde to men distressed,  
To clothe the naked, to releue the poore,  
For these, and such like workes, we shall be blessed.  
These duties, he that wilfully neglects,  
A curse vpon himselfe, and his reflects.

Blest

59.

Blest be the *Pure*. Not such as seeming so,  
Are full of spots, and filthinesse within:  
Not such as make of puritie a show,  
Yet loosely liue, lye wallowing in their sin.  
'Tis puritie in heart that God desires,  
Our heart's the thing, that he of vs requires.

6. Pure in  
heart.  
*Pro.* 30. 12.

*Matth.* 23. 25.

*Iob* 4. 24.

*Pro.* 23. 25.

60.

Can any man pronounce, My heart is cleane,  
Sith heauens in his sight appeare impure?  
Yes, those which by his bloud haue washed beene,  
Whom faith hath purged. Such be clenfed sure:  
Who with the Sow, returne not to the mire,  
But to liue cleanly afterwards, desire.

*Iob.* 15. 14.

*Pro.* 10. 9.

*Psal.* 51. 2.

*All.* 15. 9.

2. *Pet.* 2. 12.

61.

To these the promise in the Text is giuen,  
To see their God, aye to behold his face,  
To passe from darknesse to the light of heauen,  
T'ascend Gods Hill, rest in his holy place.  
Where shall th'impure, and cancred-hearted dwell?  
I know no Mansion for them but in Hell.

*Pf.* 24. 4.

62.

*Peace-Makers* likewise are pronounced blest,  
(Of these my Muse hath sung with some delight)  
The priuiledge they haue, is not the least,  
Gods children they be styl'd: it is their right.  
The Devils brats needes must those others bee,  
That wilfully breake peace, and vnitie.

7. Peace ma-  
kers.  
*Beati Pacifici,*  
see there at  
large.

63.

Blest be all those that *persecution* suffer  
For Righteousnesse and Truth, and for Ch:ists sake:  
When men reuile vs, raile, all wrongs doe offer,  
And we with patience gladly doe it take.  
Here, heau'n's not barely promis't for reward,  
But great encrease of blisse in that regard.

8. Persecution  
for Christs sake

64.

" All-suffring is not priuileg'd with blessing,  
 " The paine makes not a Martyr, but the Cause :  
 In fundrie places we be taught this lesson,  
 When malefactors suffer by the Lawes :  
 Such suffring is not truly *Persecution*,  
 But rather termed *Legall execution*.

1. Pet. 3. 20.  
 and 4. 15.

65.

On th'other side, when we are put to triall,  
 Religion, Faith, and Conscience laid at stake :  
 If feare, or ought else force vs to deniall,  
 Our faith renounce, our Sauour to forsake :  
 At latter day hee'll say to vs, be gone ;  
 Denie vs, as we erst by him had done.

Matth. 10. 33.

66.

Loe here, eight easie steps to *blessed state*,  
 Fram'd by a perfect Architect indeed :  
 Philosophers were readie fall to bate,  
 All searcht to find the thing, but could not see't.  
 One said 'twas this, another said 'twas that,  
 Some lost themselues, and said they knew not what.

The Philoso-  
 phers folly in  
 the search of  
 Felicitie, or  
 blessednesse.

67.

Like Fooles shut vp in a *Dedalian maze*,  
 A spacious one, with roome enough to wander :  
 Well might they runne, or walke, or stand and gaze,  
 No sooner find th'way out, then could a Gander.  
 This laborinth constrain'd them all to dote,  
 To speake their mindes, and tell their tales by rote.

A Compa-  
 rison.

68.

What mannaile, if a man depriu'd of sight,  
 Set in a Wildernesse, or Forest wide,  
 Where thousands are of wayes : yet but one right,  
 And all the rest diuerting him aside :  
 If he (I say) 'mong thousands, misse that one,  
 Though he should walke there, till the day of doome ?

Another Simile  
 or Comparison.

Our

69.

" Our eyes brooke not the brightnesse of the Sunne,  
 " Celestiall things surmount our reasons reach :  
 " *Beatitudes* by other meanes is wonne,  
 " Then such as Heathen-men were able teach.  
 The man from whom these lessons we receau'd,  
 Was *God* and *Man*, and could not be deceau'd.

70.

Here for a *Corollarie* it would fit well,  
 From *Gerizim*, Mount *Ebal* to ascend :  
 Of woes likewise in number eight, to tell,  
 Whereon our Lord was pleas'd some wordes to spend :  
 But first our *Preachers* foot-steps must be trac't,  
 The rest pursu'de, as in the Text it's plac't.

*Deut. 11. 29.*

71.

The prime part of this heau'nly Sermon ended,  
*Beatitudes* to pious workes assign'd :  
 More precepts to his hearers he commended,  
 By which their liues and manners were refin'd.  
 The Scribes delighted of the Law to talke,  
 But made no conscience after it to walke.

72.

Th' *Apostles*, and all *Preachers* of the Word.  
 He shewes what manner men they ought to bee :  
 Their liues should with their doctrine well accord,  
 In vertue they must shine ; that men may see,  
 And seeing render glorie to his Name,  
 Who giues them grace, and pow're to doe the same.

The dutie of  
*Preachers* and  
*Pastors.*

73.

He came not to destroy, but to fulfill ;  
 Not to obscure the Law, but to explaine :  
 He taught them truly what it was to kill,  
 Breake wedlock, take the name of God in vaine.  
 Each other Precept rightly he expounded,  
 Which Scribes by their false glosses had confounded.

See before in  
*Class. 4. St. 90.*  
 &c.

74.

As it was with  
Moses.  
Psal. 78.

Two things true Doctrine strongly doe approue,  
Great miracles in which Gods hand appears :  
Strange signes and wonders shew'd downe from aboute,  
Which tell the eyes, as wordes doe to the eares.

Iob. 6. 20.

The Iewes requir'd that he a signe would giue,  
To th'end they might behold it, and belecue.

75.

In Clasi. 3. all  
throughout.

Of these they had so great, and so great store,  
(Whereof at large I haue already spoken)  
That *Moses* neuer gaue their fathers more,  
Yet they regarded neither signe, nor token.

They madly did (vnto their owne confusion)  
The premisses confest, denie conclusion.

76.

Matth. 7.

Good life likewise is needfull in a Preacher.  
For, iust as by the fruit, the tree is knowne,  
So, wicked life not onely shames the Teacher,  
But makes the seed to wither, as 'tis sowne.  
The good tree seldome failes to beare good fruit,  
So life and doctrine must together suite.

77.

*Moses* that man of God, a type of Christ,  
By whom the Law was giuen to the Iewe :  
In doctrines and in deedes came to him nigh't,  
The one were holy, and the other true.  
He was a man, and had his imperfection,  
Some times he faulted, wanting Gods direction.

78.

But he that was both God and Man together,  
His life and doctrine each approu'd the other :  
He erred not, nor faulted once in either,  
He liued euer spotlesse from his Mother.  
His foes that neer't into his life did prie,  
One blemish in his actions could not spie.

Some

79.

Some hole they sought to finde out in his coat,  
Laid wait (at least) to catch him in his talke,  
They would haue seene in's eye the smallest moat:  
He so vprightly did both speake, and waike,  
As what they plotted for his hurt and shame,  
Redounded more to glorifie his Name.

Matth. 22. 15.

Vers. 22.

80.

From stand'rous tongues he stood not wholly free,  
(His Harbinger and he were in one case)  
Sith he sometimes frequented companie,  
At feasts and friendly meetings had a place:  
They say he eates and drinketh more then measure,  
Among such men as liu'd in sinfull pleasure.

Matth. 11. 18.

81.

If he whose life was meere integritie,  
A paterne of perfection to all others:  
In whom was neither guile, nor flatterie,  
Did good to all, as they had beene his brothers:  
Despiced riches, honors, worldly pleasure,  
Sought after no thing else but heauenly treasure.

82.

If he could not escape enuenuom'd tongues,  
Nor finde protection in his innocence:  
But was content to beare, and put vp wrongs,  
And take his patience for his best defence:  
Then let all those who glorie in his Name,  
Learne what he did, and striue to doe the same.

83.

That Harbinger of his, in life austere,  
Whose foode and diet were both meane and slender:  
A shamelesse false report of him they reare,  
(The conscience of back-biters is not tender.)  
That sure he was a wicked man, and euill,  
A Saint in shew, but inwardly a Deuill.

84.

Prowd Pharisees, chiefe Rulers, captious Scribes,  
Were they that still oppugn'd, and wrong'd our Lord:  
The multitude, most part, of all the Tribes  
Gave witness on his side, with one accord:

Those damn'd his deeds, as if they came from hell:  
These truly said, he had done all things well.

85.

Ioh. 7. 48. &  
10. 21. 41.  
Mat. 7. 37.

Reuenge for-  
bidden.

Luk. 18. 9. &  
Rom. 13.

Matth. 5. 38.

For trespasses, for iniuries and wrongs,  
By *Moses* Law men might require amends:  
(What right to God and Magistrates belongs,  
All that the Gospell charily defends.)

Yet Christ sayes, Suffer wrong, and seeke no righting,  
Resist not, neither turne thy cheeke from smiting.

86.

To loue our E-  
nemies.

The Scribes suppos'd, so they their knowne-friends lou'd,  
Of enemies there needed no respect.  
Our charitie by better markes is prou'd,  
On friends and foes alike, it must reflect.  
God makes his Sunne on good and bad to shine,  
His loue extends to all: and so must thine.

87.

Luk. 10.

The sample of that good *Samaritan*,  
Shewes vs the way in which we ought to goe:  
As he was kind vnto the wounded man,  
Whom he ne're saw before, nor did him knowe:  
So all that need our helpe, for Christ his sake,  
As our good friends and neighbours we must take.

88.

Almes.  
Matth. 6. 2.

Almes deeds are workes in which God takes delight,  
Rewards them franke, and freely of his grace:  
They must be closely done, as in his sight,  
Hee'll quit them openly, 'fore all mens face:  
But hypocrites that vainly seeke for prayse,  
Haue none at all with God, so Scripture sayes.

Hee

89.

Hee sees the heart, and thoughts that lie most hidden,  
Th'intent, eu'n as the act when it is done :  
If we conceaue a thing that is forbidden,  
'Tis cleere to him, as is to vs the Sunne.

1. Sam. 16. 7.

Bee't much or little, let thy Almes be franke,  
Done with a cheerfull heart, thou shalt haue thanke.

Marc. 12. 41.  
2. Cor. 9. 6.

90.

Who liues on earth, that needs not helpe from heauen ?  
Who, knowing he may haue it for the asking,  
Will not pursue the readie way, and eeu'n,  
But gad about, as in darke night, a-masking ?  
The way to haue our wants supply'de with store,  
Is zealous heartie prayer, and no more.

Prayer.  
Matth. 7. 7.

91.

The wicked Iudge, whom that poore widow hanted,  
Though he of God, ne man had no regard :  
By importunitie her suit he granted.  
Sure, of *the righteous Iudge* we shall be heard,  
If daily to him we deuoutly crie,  
What e're we seeke that's fit, hee'll not denie.

Seuerall pa-  
rables expre-  
sing the effica-  
cie of seruens  
prayer.  
Luk. 18.

92.

What man, though closely couched in his bed,  
His doores fast shut, and he laid downe to rest :  
Would not rise vp to giue his friend some bread,  
If with long suit, and praying he be prest ?  
Though law of friendship could not force him to it,  
Yet crying importunely makes him doe it.

93.

Is any carnall father so vnkind,  
Whose sonne begs of him bread, or else a fish :  
That can conceaue such rancour in his mind,  
As lay a stone, or Serpent in his dish ?  
If Mortalls on their soanes, good gifts bestow,  
Much more will God, from whom all good doth flow.

There's

94.

Iam. 1. 6.

" There's nothing of more force then fervent prayer,  
 " Proceeding from the heart with true deuotion :  
 " 'Tis not the idle beating of the ayre,  
 " Much lesse is't hypocriticall lip-motion.  
 " On faith it must be groundd : feare and doubt  
 " In prayer, euer makes vs goe without.

95.

Iam. 5. 15.

*Eliab* had (like vs) infirmities,  
 Yet so much by his prayer he obtrayn'd,  
 As to command the Meteors, and Skies,  
 That in three yeeres and halfe it neuer rayn'd.  
 And when he pray'd on th'other side againe,  
 Thick cloudes congealing, powred downe great raine.

96.

2. King. 18.

In sacred Writ, examples there be store,  
 Of Patriarkes, of Prophets, and of Kings,  
 Of holy men and women many more,  
 Whose prayers brought to passe most wondrous things.  
 What need more? all that's asked in his Name,  
 We haue a promise to receaue the same.

97.

A Simile.

What greater fauour can a subiect craue,  
 Whose Sou'raigne of his bountie giues him leaue,  
 Into his presence free access to haue,  
 His iust requests assured to receaue?  
 With God (by prayer) this is each mans case,  
 To talke as with a friend, eu'n face to face.

98.

In priuate prayer, secrecie doth best  
 'Twixt God and thee, thy closet doore made fast :  
 The Pharisees fond praying was a jest,  
 By mumbling in the streets where all men past.  
 That Pharisicall fashion, though worne-out,  
 Some (yet) affect it as they walke about.

Church-

99.

Church-services where Christians vse assembling,  
With vniforme consent of heart and voice  
To pray, and prayse their God : that's no dissembling,  
For of such seruice God himselfe makes choise.

Matth. 18. 19.

There many members, one whole body make,  
'Tis one request wherein they all partake.

100.

Much babling, vaine and idle repetitions,  
Was vs'd by Heathen people when they prayd :  
Sooner they hop't to speed in their Petitions,  
As if God knew no more, but what they sayd :  
Whereas ere we begin, he knowes our needes,  
And seruient faithfull prayer, euer speedes.

101.

Th' Apostles (yet) not growne-vp to perfection,  
Finding how needfull thing it was to pray :  
Not trusting wholly to their owne election,  
Besought their Lord to set them in the way.  
It seemes he did their motion well allow,  
And instantly began to teach them how.

Lat. 11. 1.

102.

Hee needes not greatly on the matter pause,  
Whose learning is not got by institution :  
Christ was not bound to humane rules and lawes,  
Who gaue perfection t'others by infusion :  
A perfect forme of prayer then he gaue them,  
With some instructions else, how to behaue them.

Gal. 3. 11.

103.

What sweeter comfort to a man that prayes,  
Then that he makes his suit to his owne father ?  
The father seldome childrens suites denayes,  
Hence full assurance euery man may gather,  
All that he iustly seeketh to obtaine :  
And not present his Orisons in vaine.

The Lords  
prayer.  
And first a pre-  
amble, or  
proem.  
Our father.

With

104.

With reuerent respect and filiall feare,  
 (Such as good children owe vnto their father)  
 Men must prepare themselues ere they come neare,  
 For that's the way to make them speed the rather.  
 Not seruilely affraide, as slaues are wont,  
 When sharpe correcting masters them confront.

105.

*Which art  
 in heauen.*

When to an earthly Sire we make petition,  
 Had he the will to grant what we require:  
 He may perhaps be of such weake condition,  
 As failes in pow'r, though not in his desire.  
 This father's Lord of heauen, sea and land,  
 These are (and all in them) at his command.

106.

*Psal. 135. 15. &  
 145. 18. and  
 Jer. 29. 11.*

As he is pow'rfull, so hee's all as readie  
 To heare, and grant: his promise thereto tyes him.  
 He in his promise euermore is steadie,  
 Who this denyes blasphemously belyes him.  
 Thus hauing will and might, how can it faile,  
 But in our lawfull suites we must preuaile?

107.

Sith he to whom our prayers we present,  
 Aboue in th'heauens hath his habitation:  
 Our cheifest scope therefore, and mayne intent,  
 Must be when we preferre our Supplication,  
 To ayme at heauenly objects, and celestially,  
 Not fix our thoughts on things base, and terrestriall.

108.

*1. Petition.  
 Hallowed  
 bee thy  
 Name.*

First we desire, Gods *Name* be sanctifi'de.  
 By worship, and religious inuocation;  
 That nothing but himselfe be Deifi'de,  
 His Truth be spread abroad to euery Nation:  
 His Name not vs'd in charmes, or coniuration.  
 Nor in vaine oathes: all these cause profanation.

So

109.

Somen professing God, and his Religion,  
If they liue loosely in licentiousnesse,  
Make their profession fall into dirision,  
And scandalize that Faith which they professe:  
This is *Vnhallowing* of Gods holy Name,  
Breeds the Professors, and their Doctrine, shame.

2. Sam. 12. 14.  
Rom. 2. 29.

110.

As thou art Lord of Lords, and King of Kings,  
So we entreat thee, let thy Kingdome come:  
As thou hast made, and gouernest all things,  
So those whom thou hast chosen, call them home:  
Enlarge thy Kingdome by thy pow'rfull Word,  
That Nations all, may knowledge thee their Lord.

2. Petition.  
*Thy King-  
dome come.*

111.

Who so against thy Church lifts vp his hand,  
Who seekes to stop the passage of thy Word,  
Who doth thy Gospell impiously withstand,  
Cut them off with thy sharpe two-edged sword:  
That all the world may knowledge thee their King,  
Their Sonnes and Daughters to thy Temple bring.

Is. 49. 18.

112.

The Kingdome of the Dragon, and the Beast  
Beat downe, and bring them shortly to confusion:  
Let fowles of th'ayre be called to the feast,  
Lord bring this battle to a short conclusion.  
Let *Michael* and his Angels ouer-come,  
That we may say (not pray) thy Kingdome's come.

Reuel. 19. 17.

113.

The Sonne of God, though he were sinlesse man,  
Yet to his Fathers will subiects his owne:  
Then we which how'rly sinne, and nought else can,  
Should by our daily prayers make it knowne;  
That we desire his holy Will be done,  
And not our wills, which wilfull courtes runne.

3. Petition.  
*Thy will be  
done in  
earth, as it  
is in heauen.*  
Matth. 6. 10.

All

114.

All that thou, in thy wisdom hast decreed,  
Which (vnreueal'd) is knowne to thee alone:  
Accomplish it (if't be thy Will) with speed,  
Let Men, and Angels, all agree in one:  
That like as they aboue, so we belowe,  
May strue thy Will to doe, as well as knowe.

115.

An idle caull  
auoyded.

These three requests to God himselfe pertaine,  
His glorie and his honour they concerne.  
Some may object, we pray for them in vaine,  
Sith of this lesson no man is to learne.

Tsal. 99.

That what God will, shall be: that hee'll be King,  
Though all the Earth storme, and oppose the thing.

116.

A Simile.

Is not a father pleased with his sonne,  
For begging that, which he intends to giue him?  
I reade that so 'twas by our Sauour done,  
So here he teacheth, if we will beleue him.

Ioh. 17.

2 Sam 7. 25.

1. King. 8. 25.

That God would keepe his promise, good men pray'd:  
Who of *non-keeping* it, were not affrayd.

117.

4. Petition.

Giue vs this  
day, our dai-  
ly bread.

Matth. 6. 25.

no. 6 the place.

Next for such things whereof we stand in need,  
This heau'nly Doctor teacheth vs to pray:  
He meanes by *Bread* (whereon we daily feed)  
Meat, drinke, and clothes the body to array.

For as the bellies food we cannot lack:  
No more some needfull clothing to the back.

118.

Gen. 3. 17. to  
21.

When *Adam* had his doome, and th'earth accurst,  
That fruitlesse Thornes, and Thistles it should yeild:  
God for his needfull food takes order first,  
Commands him eate the herbes that grow in feild.  
Then brought him clothes, for him and for his wife,  
As things thought needfull, to sustayne their life.

Wee

119.

Wee may not pray for superfluitie,  
Nor begge aboundance to maintayne excesse:  
But onely to supply necessitie,  
Our daily wants, we daily must expresse.  
To pray at some few times, for all the yeere,  
That's not the way, prescribed to vs heere.

120.

No man, but needeth something euery day,  
The greatest Monarch reigning on the earth:  
This may enforce vs daily thus to pray,  
At least though we feeble neither want nor dearth,  
We pray not barely for our selues alone,  
But for our fellow-members all in one.

121.

Two things in briebe are learn'd by this Petition  
That all haue need for pardon to entreat:  
And sith the suit is made vpon condition,  
The sutor here by no meanes must forget,  
To plead condition really performed,  
Else out of Court his suit and he are turned.

5. Petition.  
*Forgiue vs  
our debts,  
as wee for-  
giue our  
debtors.*

122.

This point more fully after ward is clear'd,  
In playner termes exprest for our learning:  
Gods sight may not with counterteit be blear'd,  
And therefore is subioyn'd a gentle warning,  
That none shall haue of God his debts forgiuen,  
Till first with his owne debtors he make euen.

123.

Aduize in what a desp'rate case he stands,  
Who begging pardon from a mightie King,  
For endlesse debts on forfeiture of bands:  
The King seekes nought in lieu, but one small thing,  
Which if not granted freely without faulting,  
He takes his whole debt, to the vtmost farthing.

A Simile, or  
Parable.

This

124.

6. Petition. This last Petition more then all the rest,  
*Leade vs* Requires our care to vnderstand it right:  
*not into* Temptations to distinguish first 'tis best,  
*temptation.* Thereby to giue this place the better light.  
 For in that word there lyes a double sence,  
 Which may distract our weake intelligence.

125.

Zam. 1. 2.

One parcell of the Text Canonickall,  
 Beginneth with a speciall consolation,  
 Exciting to reioyce when as we fall,  
 Into a Christian triall, or temptation:  
 A triall of true Faith, whence patience springs,  
 Which all her workes vnto perfection brings.

126.

Reuel. 2. 10.

Such as be tempted thus, he calls them blest,  
 If constancie accompanie their triall:  
 The end of all their labours shall be rest,  
 A crowne of lasting life without deniall.  
 Thus God hath promis't those that doe him loue,  
 So they endure when gently he doth proue.

127.

1. Cor. 4. 17.  
and 10. 13.

Such triall or temptation as this,  
 Proceedes from God, and for his chosens good:  
 To whom it breedes a great encrease of blisse,  
 And so by constant Christians vnderstood.

Heb. 11.

This tempting is a token of Gods fauour,  
 The faithfull euer found therein sweet saour.

128.

But men are tempted oft by in-bred lust,  
 By fleshly motions pricking them to sinne:  
 This tempting's not of God, for he is iust,  
 And to such By-pathes neuer leades vs in.  
 The Fiend obserues these sparkes of fire beginning,  
 Then blowes the coles, and sets vs on to sinning.

When

129.

When thus through humane frailtie we be tempted,  
Vnable of our selues to make resistance:  
By thy good grace (Lord) let vs be exempted,  
Then grant to vs thy holy Sprites assistance:  
Though strong temptations happen to distresse vs;  
Yet, of thy mercy, let them not oppresse vs.

130.

Lord into this temptation leade vs not,  
Assist vs with thy ayde, and heau'nly grace:  
Within vs there's no powre, the smallest jot  
To helpe our selues: Oh hide not thou thy face,  
Draw not thy mercy from vs in our need,  
Least Sinne and Satan in their purpose speed.

2. Cor. 3. 5.

131.

But free vs from all kind of sinne and euill,  
Which hinders vs from cleauing vnto thee:  
Defend vs from our chiefest foe the Deuill,  
Who enuies most at mans felicitie:  
That rid from these, we may intend the rather,  
To serue and wait on thee our heau'nly Father.

But deliuer  
vs from  
euill.

132.

We knowledge thee a King by lawfull right,  
In pow'r and glorie all Kings farre transcending:  
For they be all as nothing in thy sight,  
Their Kingdomes faile, thine neuer shall haue ending.  
Thus end our prayers, with thy prayse: and then,  
To shew our hearts consent, we say Amen.

The Epilogue.  
For thine is the  
Kingdome, the  
power and the  
glorie for euer.

Amen.

133.

Here's that brieft-worded, richly furnisht prayer,  
All heau'nly and diuine: (as is the Maker)  
W'll doth the Church obserue this custome fayre,  
(Though some vntoward sonnes therein forsake her)  
To begge all boones of God in Iesus Name,  
And shut vp all our prayers with this same.

O

The

134.

Fasting.

The perfect forme of prayer fully ended,  
 Fit rules for Christian fasting he prescribes :  
 Displayes abuses first to be amended.  
 Hypocrisie, with Pharisees and Scribes  
 A common fault, he warneth his to shunne,  
 Then in few wordes sets downe what's to be done.

135.

Scribes and  
Pharisees.

Those Hypocrites, men-pleasers, fasting oft,  
 Deuiz'd how they might make it so appeare :  
 The onely thing which by their fasts they sought,  
 Was prayse of men. (Their guerdon they had here.)

Luk. 18. 12.

So fasted that prowd Pharisaike man,  
 Who lifts himselfe aboute the Publican.

136.

Matth. 6. 1. 5.

He teacheth vs to fast, and not be seene,  
 (As he had done in prayer, and almes-deed.)  
 Anoint thy head, thy countenance keepe cleane,  
 That in thy face, thy fasting be not read :  
 Then God which sees thy workes in secrecy,  
 Will of his grace reward thee openly.

137.

Here fast and pray are fitly knit together,  
 This simply in it selfe of greatest worth :  
 That secondarily, as tending hither ;  
 For, zeale to pray, by fasting is set forth.  
 " The soule then talkes to God at greatest pleasure,  
 " When as the bodie's fed in sparing measure.

138.

Some kinde of  
fasts not com-  
mendable.

Yet all mens fasts are not to be commended.  
 Some pinch their panch, thereby to spare their purse :  
 These *Euclioes* are to be reprehended.  
 Some fast, to eate the faster : those are worse.  
 They'll fast a day or two before a feast,  
 Then eate as much as two or three at least.

139.

All times likewise for fasting are not fit:  
(Though praying no day falleth out of season.)  
The day wherein ones marriage bands be knit,  
May free that man from fasting, with good reason.  
To fast that day, were peeuishnesse, and folly,  
A trick to proue one sullen, more then holy.

Matth. 9. 14.

140.

"Fasts fitly walke with crosses, and affliction.  
"When Church or Common-weale are in distresse.  
"The Prince, or Pastors lay an interdiction  
"From sustenance, not barely from excesse:  
"And to this Act is ioyn'd the proper end,  
"That all to pray, the better may intend.

141.

If one would cite Examples in this kind,  
The sacred Bookes abound with so great store:  
That entring in, 'twere hard an end to find,  
The Church obserues it now, and heretofore,  
Though not so rightly as was done at first:  
Compare all times, the latest still grow worst.

142.

To fast, and yet runne on in doing ill,  
This fasting profits not the man that prayeth:  
But workes of mercy who so doth fulfill,  
Nor from the perfect rule of Iustice strayeth,  
The widow, poore and fatherlesse defends;  
Such fast, his prayers vp to heauen sends.

Ezech. 34. 16.

Zech. 7. 9.

143.

Of sundrie fasts the Scripture maketh mention,  
All commonly accompanied with prayer:  
So *Watching* serueth for the same intention,  
Both, in themselves, things me and diff'rent are.  
Fasts, watchings, praying ioyn'd with deuotion,  
Make way to heauen with a nimble motion.

Watching,  
Vigilate &  
Orate.  
Watching and  
fasting, are in  
themselves in-  
different.

144.

To fastings, some exceptions haue beene taken:  
The like of watchings may be verifi'de.  
By watchfull theeues a purse oft-times is taken,  
And many other mischieues done beside.

Pro. 23. 29.  
and 7.

The letchers, and wine-bibbers watch whole nights,  
With more excesse to follow vaine delights.

145.

Then Watching (simply) is no pious deed.  
The watchings which our Lord so oft commends,  
In liuely samples left for vs to read,  
They serue, and were laid downe to better ends:  
To rowze vs from our grosse securitie,  
And cause vs on his comming cast our eye.

Matth. 24. 42.  
and 25. 1. and  
Luk. 21. 34.

146.

His comming will be sodaine like a thiefe,  
In dead of night, when men doe least suspect.  
This apprehended with a firme belife,  
We would no oportunitie neglect,  
For feare he come vnwares, and find vs sleeping,  
Then cast vs to the pit of endlesse weeping.

147.

So were those foolish Virgins taken napping,  
Vnfurnisht when the Bridegroome entred in:  
The gate once shut, in vaine they fell to rapping,  
When 'twas too late, then they to crie begin.  
For lack of watching well, they were excluded,  
And euer after, all their hopes deluded.

148.

Riches peril-  
ous to their  
possessors.

Among much riches, many snares are found.  
First, those that doe possesse them by discent,  
In pride, excesse, and riot oft abound,  
Then lauishly too frequently they're spent.  
And such as first acquire them (for most part)  
Vse violence, or some deceitfull art.

The

149.

The wicked Steward, poore (it seemes) by birth,  
Liu'd brauely on the substance of his Master,  
His time he spent in jollitie and mirth :  
Found-out at last to be a lauiſh waſter,  
His ſubtle wit ſuggeſt to him a ſhift,  
To helpe at need : though 'twere a knauish drift.

The parable  
of the vniuſt  
Steward.  
Luk. 16.

150.

The great rich Glutton wallowing in his wealth,  
Coſtly array, and in his ſumptuous fare :  
He came not to them (that I read) by ſtealth,  
Yet as he tooke them, they became a ſnare,  
To traine his ſoule and body into Hell,  
Be cauſe he had no care to uſe them well.

The parable of  
the rich Glut-  
ton.

151.

'Twas not enough for him to fill his belly  
With food for health, his hunger to expell :  
But dainties muſt be had, as pamp'ring gelly,  
And powring in, till he begun to ſwell.  
Wines of all ſorts, full Bolles of ſugred Sacco.  
(Yet durſt I ſweare he neuer dranke Tabacco,

If all this  
within the pa-  
rentheſis ſeem  
vniſe to any  
man; he may  
grane ſo much  
to poenike li-  
bertie : yet  
leau it out if  
he liſt, the ſenſe  
not interrup-  
ted.

152.

That ſmoake at thoſe times was not in requeſt,  
But for this doting age reſeru'd in ſtore :  
Now 'tis an after-courſe at euery feaſt,  
To ſome it may doe good, but hurt to more.  
Some fellowſhip is in't : for few or none,  
Without a fellow drinke of it alone.

153.

The Glutton wanted that good propertie,  
Which might haue made his other faults the leſſe :  
But hee had rather ſee the poore man die,  
Then feed him with the ſcraps of his exceſſe.  
They be no niggards of their coſtly ſmoake,  
It lies ſo thick, that ſome are readie choake.)

154.

Worldly cares  
prohibited: by  
similitudes, or  
comparisons.

To hoard-*vp* treasures in a Boothe, or Tent,  
And in a desert, where's no long abiding:  
Where th'house by Theeves may easily be rent,  
The owner shortly must be there-hence riding:  
Bewrayes him for a mad man, or a foole,  
In Bedlam well he may be put to schoole.

155.

To hide much stuffe, or furniture, or cloth:  
Lay Brasse, or Tin, or Iron in the dust:  
Where those will soone be eaten *vp* with moth,  
These halfe consum'd with canker, and with rust:  
Seemes not the part of him that's well aduiz'd,  
But of such one, whom folly hath surpriz'd.

156.

Luk. 12. 13.

Remember him whose grounds brought such encrease,  
His houses would not serue to hold his store:  
Then to his soule he vainly promis't peace,  
And built his Barnes farre bigger then before:  
But in that very right grim Death arrests him,  
Of goods, and lands, and life at once deueas him.

157.

Many such be that hunt for worldly wealth,  
Make it the chiefeest comfort of their life:  
Which shortly they must leaue, or lose by stealth,  
By toying gotten, kept with stirre and strife.  
True treasure, worth the getting, they despise:  
Some mist of darknesse surely dims their eyes.

158.

" The Store-house of true treasures all indeed,  
" Is that where blessed Angels keepe the keyes:  
" Where th'owner shall be sure to serue his need,  
" Where safely 'tis laid *vp* out of theeves wayes:  
" Our treasure lying there, our heart will thither!  
" For that, and this, goe commonly together.

Luk. 12. 34.

Make

159.

Make choise, you worldly men, which likes you best,  
Of Masters twaine, to serue or t'one, or t'other :  
You must resolute, and thereon set your rest,  
To leaue the one, and cleaue vnto the other :

For God with *Mammon* will not take a part,  
He will haue all, or no peece of your heart.

160.

Meat, drinke, and clothes for which we daily pray  
By name of *Bread* (as formerly is told)  
Acquire, yet not with too much carke we may ;  
On *Providence* we chiefly must lay hold.

For he that giues vs life, will giue vs meate,  
And clothes to keepe our corps from cold, and heate.

161.

The birds sowe not, nor reape, nor keepe in store,  
Yet God provides them food to serue their turnes :  
If so for them, for you hee'll doe much more.  
The grasse, which quickly in the Ouen burnes,  
Is cloth'd so gaily while in field it growes,  
That *Solomon* in state no brauer shewes.

An Argument  
from birds,  
and flowers.

162.

And why should men, whom God for sonnes doth take,  
Misdoubt the goodnesse of so kind a father ?  
Why should they feare least he will them forsake,  
And not rest full assured of his fauour :

Sith herbs, and birds he in their kinds preserueth,  
Both which to vs for vse, and pleasure serueth ?

163.

The way to heauen first we must seeke out,  
Desire and loue the things conducting thither :  
For earthly things then need we make no doubt,  
They shall be heaped on vs all together.

But Heathens onely scrape for things below,  
Celestials they haue no lust to know.

*Querite primum  
regnum Dei.*

164.

Luk. 10. 23.

O heau'nly Preacher! Sermon most diuine!  
 Like Sermon neuer preached was before:  
 Blest were your cares, and blessed were your eyne,  
 That heard and saw these things, and many more.  
 Great Kings and Prophets wisht to see, and heare them,  
 Yet onely by faithseyes, could they come neere them.

165.

Looke backe  
 at Gen. 38.

The blessings on Mount *Gerizim* all ended,  
 From *Ebal* woes and curses are denounced,  
 Against some men that would not be amended  
 With wondrous works, nor heauenly words pronounced.  
 Eight wofull *Woes* he threatneth them withall,  
 Sinnes crying for them, on their heads to fall.

166.

1. *Woe.*  
 Math. 23.

*Woe* to you Scribes and Pharisees, hypocrites:  
 Most wilfully yee shut the gate of heauen,  
 Your selues will not come in, when Christ inuites:  
 And (like mad men, of reason cleane bereauen,  
 To fill vp full the measure of your sinne)  
 You hinder others that would enter in.

167.

Act. 4. 13. and  
 Ps. 49.  
 Job. 5. 43.

Here's Stubbornnesse and Malice met together,  
 Two damned sinnes, too common 'mongst that crue:  
 So not with Christ, they runne they care not whither,  
 The prouerb in these men was proued true:  
 A dogge i'th'manger, though hee'll eate no hay,  
 The Oxe that would, by snarling drives away.

168.

2. *Woe.*

*Woe* to you rau'nous greedie Cormorants,  
 The Widdowes houses closely yee deuoure:  
 Among such simple folke yee haue your hants,  
 Feed on the fat, and eate the finest flowre:  
 Pretending prayers for their soules saluation,  
 The greater therefore shall be your damnation.

169.

Woe to you Scribes that compasse Sea and Land,  
To win a Heathen man from Gentilisme:  
And hauing brought him readie to your hand,  
Instructed newly in your Iudaisme;  
You make him wiser then he was before,  
As wicked as your selues, and twofold more.

3. Woe.  
Description of  
a Iewish profe-  
lite.

170.

Some rags he keepes of old Idolatries,  
Wherein by heath'nish teachers he was trayn'd:  
These, patching with your Iewish ceremonies,  
A sweet religion (doubtlesse) he hath gayn'd.  
With one sure knor, him to your selues yee tie,  
To crosse and hinder Christianitie.

171.

Here's the description of a Profelitte,  
The new disciple of those boasting Iewes:  
A worke of theirs proceeding most of spite,  
Christs Doctrine to oppose, his Name abuse.  
Woe to such damned Doctors, and their Schollers,  
With all that in like practise are their followers,

172.

Woe to you Scribes, yee foolish guides, and blind,  
Who teach a superstitious kind of swearing:  
Instilling vaine precepts into the mind,  
Which rightly pondred, are not with the hearing.  
You would be thought deepe Doctors of the Law,  
Whereas your Doctrine is not worth a straw.

4. Woe.

173.

A man (say you) that by the Temple swears,  
Or by the Altar: 'tis no sinne at all:  
If by the Gold, or Gift: his sinne he beares.  
A doctrine fond, and hypocriticall.  
The Temple (fooles) its gold doth sanctifie,  
So doth the Altar, gifts that on it lie.

The

174.

The *Temple* then, is greater then its gold ;  
 The *Altar*, better then the gift thereon :  
 Who sweares by either of them both (be bold)  
 He sweares by all therein, and thereupon.  
 As he that sweares by Heauen, Gods high Throne,  
 By him sweares also, nor by it alone.

175.

5. *Woe.*

*Woe* to you Scribes, full of hypocrisie ;  
 (Which in this point, grossely doth appeare)  
 You strue for things that of small moment bee,  
 As tithing Cummin, Mint, and such like geare :  
 For matters of great weight, you take no thought,  
 If to your profit they auaille not ought.

176.

You labour not in iudgement to doe right,  
 You pitie not the poore in his distresse,  
 Faith is not much esteemed in your sight :  
 You should haue ioyn'd these greater, with those lesse.  
 But hypocrites in trifles place deuotion,  
 For breach of those they stirre vp foule commotion.

177.

6. *Woe.*

What greater marke of grosse hypocrisie,  
 Then washing out-sides of the cups, and platters,  
 Though fill'd within with cates for luxurie ;  
 Drinkes for excesse, and such like filthy matters ?  
 Blind Pharisee, first make the in-side cleane,  
 The out-side after that cleanse thou againe.

178.

Pharisaicall  
 traditions.  
*Mat. 7.*

These hypocrites, all bent on superstitions,  
 With Scripture-learning not well satisfide,  
 Ioyned thereunto an heape of their traditions,  
 To walke by *Moses*, and the Prophets side :  
 That helpes to further vertue they might seeme,  
 And taken so, be held in more esteeme.

As

179.

As that Seducer strictly charg'd his sonnes,  
(Seeming to doe the man of God a fauour)  
In one selfe-tombe by him to lay his bones,  
And made a shew of other kind behau'our:  
It was (in truth) to doe himselfe a grace,  
As one great Scholler notes vpon this place.

1. King. 19.

Isf. de Antiq.  
Ind. lib. 8. cap. 8.

180.

Iust so in following ages it fell out.  
When other graues were ript-vp, and defac't,  
The bones on that base Altar burnt about:  
That tombe wherein the man of God was plac't,  
Remayn'd vntoucht: the bones in it, were spar'd:  
Therein the bad man, with the good one shar'd.

2. King. 23. 25.

181.

The Pharisees, our Lords Disciples blame,  
Traditions of the Elders not respecting:  
Not washing hands when to their meales they came,  
And some like obseruations else neglecting.  
But he reproues such holy-seeming rites,  
And to Gods seruice seekes their hearts, and sprites.

182.

These outward things doe not a man defile,  
What enters by the mouth, and serues for meate,  
It staves within the belly but awhile:  
Ill thoughts that hold within the heart their seate,  
From whence proceed these, murders, blasphemies,  
These stayne men both in soules, and in their bodies.

183.

Woe to all such as righteous seeme in shoue,  
Like Tombes set forth in honour of the dead:  
Bedeckt with gilded Puppets on a rowe,  
With wreathes and crowners to adorne the head,  
When all within is filth, and rotton bones.  
False hypocrites, all of you are such ones.

7. Woe.

Woe

3. Woe.

184.

Woe to you, for your close dissimulation,  
 Your false pretence of zeale, and pietie :  
 Your shadow of religious veneration  
 To Prophets, and their blessed memorie,  
 By building of their tombes, and monuments,  
 And trimming them with curious ornaments.

185.

For murth'ring them, your fathers you betwix;  
 These you condemne, your selues you iustifie :  
 You say, you would not haue partak' t in it.  
 Yes sure, you passe them in impietie.  
 You brood of Vipers, thinke vpon it well :  
 How meane you to escape the pit of hell ?

186.

As did your fathers, so and worse, will yee.  
 I'll send you Prophets for your admonition :  
 You'll scourge and kill them, 'cause they come from mee :  
 That all the righteous blood (by iust permission)  
 Which from the first, vnto the last is shed,  
 May all together light vpon your head.

187.

*Ierusalem*, that Citie so renown'd,  
 The Glorie (once) of all the world beside :  
 Shall shortly be laid euen with the ground,  
 All ruinated for her childrens pride :  
 For killing Prophets, stoning of the iust,  
 Shee shall lye waste, and scatt' red in the dust.

188.

Her children vnder couer of my wing,  
 As Hens doe Chicken, so should I haue hid :  
 Yet they would not, but proudly scorn'd the thing,  
 At length they will repent for what they did.  
 The time shall come (though long) when they will say,  
 (Turn'd once to me) *Blest be that happy day.*

189.

A happy day, and ioyfull to behold,  
To all that loue the comming of our Lord:  
When both the flocks shall fall into one fold,  
As sacred Writers often doe record.

Iob. 10.  
Zf. 40. 11.  
and 27. 11.

When that *Great Shepherd*, owner of the sheepe,  
From Woolues and Hirelings safely shall them keepe.

190.

'Tis time this Shepherd set his helping hand,  
To seeke such wandring sheepe as goe astray:  
To rule and shield them with his shepherds wand,  
(For now to rau'nous beasts they be a prey.)

Psal. 23. 4.

To cure some griefes wherewith they're so oppressd,  
That 'mong themselues they cannot liue in rest.

191.

About all beasts, and every brutish creature,  
The Sheepe for sundrie reasons I commend:  
Most harmelesse, and most gentle is his nature,  
The pasture where he feedes, he most doth mend:  
He yeilds vs food, and clothes for back, and bed,  
Great profit we haue by him liue, and dead.

A short digres-  
sion of the na-  
ture of sheepe:  
seruing for in-  
struction.

192.

A simple beast, none else he doth offend,  
Not Fox-like craftie, others to deceaue,  
Himselfe he knowes not well how to defend:  
If to himselfe, the shepherd doe him leaue,  
He keepes no Bounds, but strays on euery Hill,  
Where Woolfe or Curre that meets him, may him kill.

193.

And albeit he be by kind a Ranger,  
Yet will he listen to his Keepers call:  
But not endure the whistle of a stranger,  
Regard his voyce, or follow him at all.  
Poore sheepe! let none accompt it for a shame,  
To be entitied by so good a name.

Then

194.

Then with deepe iudgement doth the holy Writ,  
Compare Gods people to a flock of sheepe :  
Th' Analogie betwixt them is so fit,  
A man that is not drowsie, or a-sleepe,  
May reade and aptly make an application,  
Without a glosse to helpe th' interpretation.

195.

An obser-  
vation touching  
the biting of  
mad sheepe.  
No c.

It's strange in this most gentle natur'd beast,  
If one of them doe happen to fall mad,  
(As oft it doth) that runnes, and bites the rest,  
No cure for such their biting can be had.

There's helpe for dogs that bite, when they be wood :  
For mad sheepes biting, I know nothing good.

196.

Some madnesse lately Christ his sheepe hath seiz'd,  
Th'one hunts and bites the other in such rage,  
Their furie by no meanes can be appeaz'd,  
The Pastors faile their furie to assuage.

A heauie case : when Woolues are cloy'd with biting,  
To see one sheepe, against another fighting.

197.

A prayer to  
the great  
Shepherd.

Great Shepherd, 'tis thy flock which thou hast bought,  
With things of higher price then purest gold :  
Forake them not, nor sell thou them for nought,  
But fetch them home, and bring them to thy fold :  
Or dayne some curing salue, or wholsome drench,  
The fell infection of their blood to stanch.

198.

This wooluish humour out of them expell,  
In such whose nature is not wholly tainted ;  
That sheepe, like sheepe in meeknesse may excell,  
And be no more with rau'nous beasts acquainted :  
That all which to thy Fold doe appertaine,  
May come to thee, and make one flock of twaine.

Some

199.

Some sheepe thou hast, yet of another leare,  
That long haue strayd, and will come home in fine:  
Then haue beene often call'd, but would not heare,  
Thou onely knowest which of them be thine.  
Me thinkes I see one lett of their conuersion,  
Yet on no Man, or State I cast aspersiō.

The lewes.

200.

*De facto*, or *De iure* I may erre,  
Faine would I learne, take sober satisfaction.  
Somewhere I read, and some I heare auerre,  
As if by rigour, and extreame coaction,  
They were kept back from Christianitie.  
If so, the greater is their miserie.

An obserua-  
tion touching  
the lewes and  
their slowe  
conuersion.

201.

Into the Church they cannot get admission,  
Nor haue lauacre in the sacred Font,  
But onely vpon this extreame condition,  
Their wealth, and liuelihood must lye vpon't:  
Their goods all to a groat, they must forsake  
What others please to giue, that onely take.

202.

The case seemes hard. (I thinke 'tis theirs aright.)  
Though all (compar'd to Christ) should be neglected,  
Life, hands, and goods we must esteeme but light,  
If keeping them, our faith must be reiected.  
But here (for my part) I see no such cause,  
If 'twere not for the rigour of the Lawes.

203.

A woe was laid vpon their predecessors,  
(The first of eight, whercon I late insisted)  
For hind'ring some that would haue beene possessors  
Of heau'n; but that their entrance they resisted.  
Their children now find some such opposition,  
That stops into the Church their free admission.

St. An. 165.

In

204.

In this my speech, I would not be mistaken,  
The case (I know) a diff'rence doth admit.  
The Scribes would haue Christs way to be forsaken,  
And hindred men from entring into it.

All are invited now into the way:  
Yet tell me, why they should so dearly pay?

205.

Rom. 11.

The Gentiles are not fully yet come in,  
Vntill that time, their Calling is deferr'd:  
They'll come apace, when once they doe begin,  
And loue the Truth at length, that long haue err'd.  
All signes but that, are come to passe (some say)  
Which be fore-runners of the latter day.

206.

Rash iudgement  
forbidden.  
Math. 7.

More lessons yet recorded doe I find,  
Which *our great Doctor* to his Schollers taught.  
Rash iudgement is a weaknesse of the mind,  
The practise of it, altogether naught.

" Prie not into the faults of other men,  
" Least others doe the like to thee agen.

207.

" A beame (most times) abideth in his owne,  
" That soonest spies a moat in's neighbours eye:  
" The faults behind the back, are hardly knowne,  
" In that end of the Wallet ours doelye.  
Each man first mend himselfe ere he beginne,  
To check another rashly for his sinne.

208.

Holy things  
not to be giuen  
to dogs.

Things that be holy, giue not vnto Dogs,  
To men prophane, that be of currish kind:  
Nor cast your rich pearles vnto filthy Hogs,  
To men in shape, but of a beastly mind.

You get no thanks of them, nor will they mend:  
But scorne your Lore, and raile at you in th'end.

209.

Two wayes there be, wherein men vse to walke,  
Two places wherunto those wayes doe leade:  
The one is narrow, rough, and hard to stalke,  
The other broad, faire, smooth, and soft to treade.  
Few walke in that, yet tends it vnto blisse:  
The later leades to hell, most run in this.

The narrow  
gate, and the  
broad way.

*Facilis disensus  
auctoris.*

210.

Good fellowes haue a by-word in their lips,  
Goe where yee will, to Heauen or to Hell,  
Still companie is good. The Deuill skips  
At such fine jests: the saying likes him well.  
I rather hold, as I haue learned heere,  
Where fewest be, there is the better cheere.

The more, the  
merrier.

The fewer the  
better cheere.

211.

He warneth vs, false prophets to beware,  
A sort of men not lightly to be knowne:  
Some notes he giues to finde out who they are,  
They take a shape vpon them, not their owne.  
By outward shew, you thinke them to be sheepe,  
Their wooluish nature inwardly they keepe.

Beware of  
false prophets.

212.

As fruit declares the vertue of the tree,  
Whereby men iudge it either good, or bad:  
So by their workes, these men proue what they bee,  
A better prooffe then that, cannot be had.  
Their fruits are wicked doctrines, vices store,  
Of teachers such as these, were neuer more.

213.

Like one that builds his house vpon the sand,  
When raine, and stormes, and tempests on it beat;  
Foundation being weake, it cannot stand,  
But downe it falls, the fall thereof is great:  
So's he that heares the Word, and thereof talketh,  
Yet as the same commands him, neuer walketh.

A parable of  
the house built  
vpon the sand.

P

But

The house vp-  
on the rock.

214.  
But he that heares, learnes, and thereafter liues,  
Is like a man that builds vpon a Rock:  
Let stormes and tempests rage, it neuer giues,  
But still vn mou'd abides the hardest shock.  
Wise builders thus, from foolish we discern:  
And doers, from those that doe nought but learne.

Sundrie pa-  
rables. First  
of the Sower,  
and the Seed.  
Matth. 13.

Seed by the  
wayes side.

215.  
Of hearers, sundrie different sorts there bee:  
Some onely take the sound in at the eare,  
The heart doth neuer thereunto agree,  
The Deuill takes the seed that's sowne there.  
And this is it which on the wayes side fell:  
To heare nothing at all, would doe as well.

Seed in stonie  
ground.

216.  
Some (little better) heare and vnderstand,  
And cheerfully true doctrine doe embrace:  
But lacking root, when troubles are at hand,  
They fall away, and dare not shew their face.  
" Prosperitie gets friends (such as they bee)  
" True friendship's tri'de best in aduersitie.

Seed among  
Thornes.

217.  
In some (and sure that number is not small)  
The care of wealth, and other worldly things,  
So choakes the fruit, it thriveth not at all,  
The Thornes together with the Seede vp-springs:  
By all these meanes, much seed is shed in vaine,  
The Sower loseth labour, and his graine.

Seed in good  
ground.

218.  
Good seed, when in good ground it haps to fall,  
To th' husband-man yeilds wonderfull encrease:  
It thrives apace, yet not alike with all,  
Those thirtie, sixtie those, an hundred these  
For one doe make returne, as God doth blesse;  
Ones glorie shall be great, on others lesse.

219.

A fruitfull field, when seed therein is cast,  
The ground and graine both, being good and pure:  
How is it that it doth not alwayes last,  
And perfect in its prime estate endure?  
The reason of this change, faine would I learne,  
For how it comes, I cannot yet discerne.

The parable  
of the Tares.

220.

Whilst Doctors of the Church securely sleepe,  
The Deuill sowes his Tares among the Wheat:-  
Good watch therefore the Pastors ought to keepe,  
For if these weedes, once root and moring get,  
They'll not be weeded cleanly from the graine,  
But 'mong it till the haruest must remaine.

221.

Such is the meaning of that fishing Net,  
Wherein were caught fish of euery kind:  
The fisher-men all vp on shore doe get,  
Not leauing any, good nor bad behind.  
The best then into vessells doe they lay,  
The bad they set aside, and cast away.

Of the net cast  
into the sea.

222.

The Church (which is Gods Kingdome here on earth,  
Whereof great things in holy Writ are told)  
As is a mustard seed, small in her birth,  
So shee: yet growing vp, and waxing old,  
'Tis strange to see her wonderfull encrease,  
In greatnesse, glorie, riches, state and peace.

Of the mu-  
stard seed.

223.

By three short pithy parables beside,  
The vertue, worth, and value of his *Word*  
He represents: it cannot be deny'de,  
But each of them instruction doth afford.

Three other  
short parables,  
all tending to  
one end.

For, things whose vse and worth be knowne aright,  
Are more esteem'd, and held with more delight.

224.

Of the leauen. Good leauen worketh in a heape of meale,  
And makes it sau'rie bread to strength the heart :  
So sound and sau'rie doctrine taught with zeale,  
Soule-feeding viands doth to man impart.

Matth. 16. 6.

But Pharisaicall leauen is so ill,  
A little of it, all the lump doth spill.

225.

Of the hid  
treasure, and  
the pearle.

As treasure closely hid within the ground,  
Or Orient pearles of price inestimable :  
When once a thriftie Merchant hath them found,  
And knowes them to be things vnvaluable :  
Sells all he hath eu'n to the vtmost mite,  
And in those iewels gets himselfe a right.

226.

The Word of  
God.

The value of this pearle vnvaluable,  
Was neuer better knowne then in these dayes :  
Neuer so much proclaym'd incomparable,  
Neuer in any age found greater prayse.  
Yet presse vs with our wordly wealth to buy it,  
Wee'll rather keepe those trifles, and denie it.

227.

Matth. 19. 26.

Like that young man who vaunts himselfe too boldly,  
That all the Law he carefully had kept :  
Tought in his goods, tooke that receipt so coldly,  
As hanging downe his head, aside he stept.  
See, too much loue of riches is a let,  
That th'Owners vp to heauen hardly get.

228.

Our trading is not (chiefly) for that coast,  
Where this rich pearle, and treasure's to be got :  
Some feare with windes, and tempests to be tost,  
Some find the way too cold, and some too hot.  
Best things indeed are hard't to be obrayn'd,  
Toyes little worth with lesse adoe are gayn'd.

When

229.

When all these heau'nly Doctrines he had ended,  
He turn'd him home to preach among his kindred,  
But these men at his person were offended:  
(Though hearing him, they stood amaz'd, and wondred)  
They twit him with his parentage, and breeding,  
And muz'd from whence his learning had proceedinge:

Matth. 13. 54.

230.

Such was their wilfull incredulitie,  
He had no long abiding in that place:  
They scorn'd him for his great humilitie,  
Requit his loue and labour with disgrace.  
The old saw touching Prophets, held in him,  
The neerer home, the further from esteem.

No Prophet  
esteem'd in  
his owne  
Country.

231.

The fleshly sonnes of blessed *Abraham*,  
Though therein they had some preheminence:  
Yet were not they made blessed by the same,  
No more were Christ his kin, who tooke offence  
At him, and at his Doctrine most diuine,  
Whereat through vnbeliefe they did repine.

Rom 3. 1.  
Rom. 9.

232.

When he began his miracles and teaching,  
And chose *the twelve*, whom he Apostles nam'd,  
Who after might succeed him by their preaching  
His kinsmen hearing it, were not asham'd  
To wish him bound, as if he had beene mad,  
When with his presence all men else were glad.

Mat. 3. 21.

233.

Men linkt to him in sp'ituall alliance,  
Apostles and Disciples, with some other  
Who heard him gladly, put in him affiance,  
Those he esteem'd his brethren, and his mother.  
What comfort to all Christians should this bee,  
To hold with Christ so neere affinitie?

Matth. 12. 46.

Humilitie  
commended.  
*Math. 19. and  
20. 20.*

234.

Though his Disciples long had heard him preaching,  
And might by him haue learn'd humilitie :  
It seemes yet they had need of further teaching  
To keepe them from ambitious primacie.

They aske him, who in heau'n shall be the great't ?  
He wills them suit themselues vnto the least.

235.

Then for example sets a little child  
Amid them all, and bids them looke on him :  
As he is, so be you meeke, humble, mild,  
By these three steps to heauen must you clim.  
This is the readie way to bring you thither,  
And straying hence, you walke you know not whither.

236.

The parable of  
labourers in  
the Vineyard,  
elegantly set-  
ting out four-  
all Christian  
Doctrines.  
*Ioh 11. 20. and  
1. Cor. 10. 12.*

To Princes, and the ciuill Magistrate,  
Gods deputies ; dominion doth pertaine :  
You may not their example imitate,  
Your office is to teach, and not to reigne.

The great't 'mong you, let him be as the least :  
And he that's chiefe, doe seruice to the rest.

237.

You ca'l me Master, therein yee say true,  
I am content to wash and wipe your feet :  
Doe each to other, as I did to you,  
By my example that you learne, it's meet.

The seruant who takes scorne his Lord to follow,  
His heart vnto his Master is but hollow.

238.

To come to God, 'tis best begin by time,  
Each man when he is called, must attend :  
Yet not presume himselfe to be the prime,  
Or that the Lord, his wages ought to mend.  
Nor enuie others of a later calling,  
But looke well to himselfe, for feare of falling.

That

<sup>239.</sup>  
That labourer which worketh but one howre,  
Call'd to the Vineyard when the daye's neere spent :  
His hire may hap to be as good, and more  
Then some, which thither in the morning went.  
The first, be last : the last, somewhiles be first :  
And of such as be call'd, some may be curst.

<sup>240.</sup>  
And other Scripture fully proues the same.  
The storie of that royall marriage feast,  
Where euery sort of people called, came :  
One was excluded like a sawcie ghest.  
Amaxim laid, that 'mong men call'd, of those  
The Lord some few, as pleaseth him, doth chose.

The parable  
of the marriage  
of the Kings  
Euer.  
Matth. 22.

<sup>241.</sup>  
Some being called to this sumptuous feast,  
Come not at all, though louingly requested :  
The number of such men is not the least,  
They haue excuses formally digested.  
Their worldly bus'nesse pleades excuse for some,  
But wiued men say flat, they cannot come.

The parable of  
the great sup-  
per. Luk. 14.

<sup>242.</sup>  
The Isra'lites with *Manna* long were fed,  
Whereof their children afterwards did boast :  
They laboured for body-filling bread,  
(And so 'tis now the practise of the most)  
They had the shadow : Christ at length doth bring  
That which by it was meant, the very thing.

Conclusion of  
this first classis,  
with that most  
heavenly do-  
ctrine of our  
Saviour.  
Ioh. cap. 6.

<sup>243.</sup>  
Here's the true bread of life that came from heauen,  
The man that eates thereof, shall neuer die :  
Here must be ioynd no mixture of old Leauen,  
The fruits of malice, and impietie.  
Who comes to him and in him doth beleue,  
Nor thirst, nor hunger euer shall him grieue.

1. Cor. 5. 8.

244.

What kind of food is this, that euer lasteth?  
 A Tree of life like that in Paradise?  
 As th'widowes oile and meale that neuer wasteth?  
 No meate like it, nor of so high a price.

Gen. 3.  
 1. King. 17.

Job. 6. 34.

The Iewes desired of our Lord that food,  
 Ere they the nature of it vnderstood.

245.

Job. 4. 15.

Their sense was like the Womans at the Well,  
 Grosse Capernaïtes, thought on their belly-cheare:  
 For when they fail'd of that, away they fell,  
 Of spirituall eating, had no lust to heare.

chap. 6. 16.

Because they ate the loaves, and had their fill,  
 They followed, looking for such feeding still.

246.

Why carke yee for the meat that soone doth perish,  
 That serues the turne but whil'st it is in chewing?  
 Seeke that, which had the hungrie soule doth cherish,  
 The eater with spirituall grace endewing.

This is the food (saith he) which I will giue  
 To euery one that doth on me belieue.

247.

My Flesh and Bloud are meat and drinke indeed,  
 Who eateth not thereof, must die for euer:  
 But he that faithfully thereon doth feed,  
 Dwells so in me, that nothing shall vs seuer.

I dwell likewise in him, and as I liue,  
 So life eternall to him will I giue.

248.

Here's a true feast, not parabolically,  
 Deuiz'd to shadow out another thing:  
 A feast indeed super-celestially,  
 Made for all commers by an heavenly King.

Aug. Credo, &  
 manducatio.  
 1. Cor. 10. 47.

Beleeue and thou hast eaten, saith one Father: (ther.  
 From Christs owne wordes, that sentence he might ga-  
 Come

249.

Come all that vnder heauie burthens groane,  
The weight whereof you are not able beare :  
I'll take them from your shoulders on my owne,  
Come rest your selues with me, and doe not feare.  
Beleeue, and liue: I came not to condemne  
But those, who offered grace proudly contemne.

Matth. 11. 28.

Ioh. 3. 14, 15, 16

250.

He had himselfe a speciall kind of meate,  
To worke and doe his heauenly Fathers will:  
So, by beleeuing truly, we doe eate,  
There is no feeding else, the soule to fill.  
To eate, beleeue, and come to him expresse  
Here, one selfe thing; and neither more, nor lesse.

Ioh. 4. 34.

251.

The *Sacrament* was not yet instituted,  
No Sacramentall bread is mention'd here,  
The wordes of this place \* after be transmuted :  
Yet all which at that time belecuers were,  
Did eate and feede on him to soules saluation,  
Vncating vnbelecuers found damnation.

\* In the institution of the Sacrament.

252.

This Doctrine of all others most diuine,  
Th'Epitome of th'Euang. like writ:  
At preaching caused many to repine,  
To leaue their Lord, and take offence at it.  
Th'Apostles, by their mouth who for them spake,  
Confession of their faith more cleerly make.

253.

They knowledge him *that Christ*, the Sonne alone  
Of God; the true God, and the euer-liuing:  
Another Lord or Sauour they knew none,  
From him they hope for helpe through their beleeuing:  
Forfaking Lords, and Masters all beside,  
Consent with him for euer to abide.

Dan. 15. 5, 6.

Here,

Here, gentle Muse, repose thy selfe awhile,  
A sweeter place of rest thou canst not find:  
Let thought of this, all other thoughts beguile,  
And make thee apter for the taske behind:  
That singing on a Theame so farre about thee,  
Good men for thy endeuour may approue thee.

---

*The end of the fift Classis.*

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# DIVINE POEMS.

## *The sixt Classis.*

### THE ARGUMENT.

*Th' Apostles warn'd, and arm'd 'gainst Persecution :*  
*Strange newes to them who saw Mount Tabors vision.*  
*The Cities, Temples, Worlds last dissolution,*  
*Sweet Comforts mixt oft, by our soules Phisition.*  
*The Passion, with all circumstances traced :*  
*Christs blessed Bodie in his Tombe left placed.*

**H**e meanes I haue obseru'd in euery storie,  
 Which treats of famous Captaines, and their Acts;  
 Whereby themselues attayn'd the height of glorie,  
 Their Armies honouring them with due respects :  
 Were not to all, nor at all times, the same,  
 It askes more skill to play so hard a game.

2.  
 Our Cheistayne prest vnto this sp'rituall warre,  
 (A conflict of much perill, and much paine)  
 Meant not to gaze vpon the fight from farre,  
 His men to 'bide the brunt, he take the gaine :  
 But puts his person foremost at the breach.  
 (The brauest way, young men at armes to teach !)

3.  
 He failes not oft withall to vse perswasion,  
 With wordes of grace, and reasons full of weight ;  
 So takes from coward mates all iust euasion,  
 Commands them tread the narrow way, and streight :  
 Propounds rewarde to all that stoutly fight,  
 Casts shame on such as yeild, or turne to flight.

By comparison  
 with worlike  
 Captaines,  
 here is set  
 forth the wise-  
 dome and va-  
 loure of our  
 great Generall  
 in the spirituall  
 warfare.

When

When he enroll'd them first in's muster booke,  
 With title of his Souldiers once endew'd:  
 For heart'ning them, a skilfull course he tooke,  
 'Gainst all assaults that afterwards ensu'de.  
 Their faith by signes and wonders he makes sure,  
 Hard-after-trials better to endure.

Doubtlesse at first it seemed strange to them,  
 To heare of persecutions and affliction,  
 Whose eyes were fixt on faire *Ierusalem*,  
 Where they expected temp'rall iurisdiction.  
 The Priests and Elders dreamt of such a thing,  
 That Christ must be a potent earthly King.

*Matth. 27. 42.  
 Job. 6. 15.*

*Exod. 9. 7.*

What Prophets of his spirituall Kingdome spake,  
 Expressing state, and great magnificence;  
 A wrong construction thereof they did make,  
 According to their grosse intelligence.  
 Their children yet are blinded with that error,  
 Of stubborne vnbeliefe a wondrous mirror.

So much they doted on this idle dreame  
 'Twas hard to draw them from that poore conceit:  
 He therefore preacht vpon another Theame,  
 Taught what great troubles they were to await:  
 To looke for triall, combates, heauie crosses,  
 No gaine of worldly treasure, but all losses.

*A Simile.*

Vnlookt for larams, Souldiers most affright,  
 Amaze and quickly put them to a rout:  
 But chiefly if they happen in the night,  
 When men lye sleeping void of feare and doubt.  
 Great armies by these meanes are oft defeated,  
 With stratagems (force failing) they be cheated.

Our

9.

Our Leader in his wisdom this foresawe,  
Instructs his Souldiers what they must expect:  
He bids them neither faint, nor stand in awe,  
Their troubles would produce a good effect:  
Such momentanie sufferings should procure,  
A crowne of glorie euer to endure.

10.

Yet marke the time (for well 'tis worth the noting)  
When first this point of Doctrine he divulged:  
Not whilst they lou'd in opinions floting,  
(By such a storme, as then, they might beene bulged.)  
But when in points of faith they were well groundd,  
Then doctrines of afflictions he propounded.

Matth. 16. 19.

11.

By questioning he founded their beliefe,  
Demands them all, whom take you mee to bee?  
One answer'd for the rest (as being chiefe)  
Thou art *that Christ*, the sonne of God, saith hee.  
Their faith exprest by this diuine confession,  
Prou'd them good Christians in a faire progression.

12.

They thus assur'd of his Diuinitie,  
Of pow're enough all foemen to subdue,  
And sith his loue to them they daily see;  
What danger could be doubted to ensue?  
Where will to doe them good, concures with might;  
In confidence they may expect for right.

13.

Now thought th' Apostles they stood most secure,  
In easie state, seruing so great a Master:  
But that perswasion did not long endure,  
For soone he told them of a strange disaster;  
A case that made the greatest of them shrinke,  
And on some cunning remedie to thinke.

He:

The Apostles  
forewarned,  
and armed a-  
gainst perfec-  
tions.

14.  
He shew'd them what great crosses he must suffer  
By Elders, Priests, and Rulers of the Iewes:  
What iniuries and wrongs they would him offer,  
His Person with indignities abuse:  
And lastly cause him die with bitter paine.  
But in three dayes (saith he) I'll rise againe.

Matth. 17. 9, 10.  
Luk. 18. 34.

15.  
Which latest wordes if they had noted well,  
Such speciall ioy and comfort did containe,  
As seru'd all care and sorrow to expell,  
And leaue them no occasion to complaine:  
But they (as then) perceau'd not what it meant,  
Their thoughts, and hearts another way were bent.

16.  
The man (it seemes) who lou'd his Master best,  
(His Lord as dearly louing him againe.)  
Was bold aside to take him from the rest,  
(Amazed much to thinke he should be slaine.)  
Perswades him not to yeild vnto their will,  
Who bent themselues his guiltlesse blood to spill.

17.  
Thus ran he side-long led by a wrong byas,  
Deceaued with a false imagination,  
Not knowing yet the office of *Messias*,  
But doting on an earthly domination:  
He hop't to see him in a royall Throne,  
A thing that all the Iewes rely'd vpon.

Matth. 16. 23.

18.  
But Christ was borne vnto another end,  
To conquer Satan, Hell, and Death by dying:  
What *Adam* had deprauid, that to amend,  
Not to resist, nor saue his life by flying.  
So checks his seruant for his misse-aduise,  
Who to the World, but not to God, was wise.

No,

19.

No, no, saith he to his Disciples all,  
If you will be my men, and follow mee:  
You must resolute come when I doe call,  
To beare my crosse, much lesse from crosses flee.  
Who for my sake is bold his life to venter,  
Into a better life shall surely enter.

20.

There is a death of deaths, that dyeth neuer;  
The thought whereof makes wicked men agast.  
This is a life of liues that lasteth euer,  
The life we leade here, is to it a blast.  
Some of you die not, till thereof you tast,  
And find the full fruition of't at last.

21.

To gaine the world, with all the wealth therein,  
And lose this blessed life whereof I tell:  
What case, I pray, were such a winner in,  
That for exchange of Heauen, getteth Hell?  
That for some pelfe, and tranlitorie pleasure,  
Doth damne his soule, exceeding all earths treasure.

22.

Here's a cooling card for men delitious,  
A bastinado to bumbast a coward:  
A counterbuste for Christians ambitious,  
A spur to prick snail-pasing souldiers forward.  
Schoole-boyes are led with gifts, or forc't with rods;  
Twixt men and boyes (hercin) there's little ods.

*A Simile.*

23.

Physicians next to pills, and bitter potions,  
Giue comfortable broths, or pleasing drinke,  
Our Lord soone after those heart-griping motions,  
Which brought them neere the pit, eu'n to the brinke:  
To giue new heart, and to refresh their spright,  
Was pleas'd to let them see a glorious sight.

*Another Simile, or Comparison.*

Such

24.

Such visions God at other times reueal'd  
To holy men, wherein they did behold  
High things, from others meet to be conceal'd.  
This may we reade in sacred writings old,  
So much of God as mans sight could abide,  
He from his seruant *Moses* did not hide.

Exod. 33. 12.

25.

That great Apostle, Gentiles Doctor *Paul*,  
(Though called last, and least in his owne sight)  
Who 'mongst his fellowes labour'd more then all,  
Had seuerall visions passing cleare and bright.  
Once taken vp to heauen, he saw and heard,  
What to no mortall man might be declar'd.

Act. 9. and 18.  
and 22. And  
2. Cor. 12.

26.

Rare mysteries, and visions most diuine,  
Saw that belou'd Disciple of our Lord:  
The host of heauen set before his eyne,  
The King himselfe, whom humbly all ador'd.  
So they who Christ transfigur'd here beheld,  
With ioyes of heauen for the time were fill'd.

Saint Iohn in  
the Reuelation.

27.

Vp to Mount *Tabor* three of them he leades,  
To see and take a taste of heau'nly pleasure:  
A wondrous clowd the Mountaine ouer-spreades,  
His shining glorie they beheld at leaseure.  
Two Saints appeare, that in them they might see,  
The blessed state of such as Sainted bee.

The transfiguration of  
Christ.  
Matth. 17.

28.

Then from that shining clowd they heare a voyce,  
(The Godhead, as of old, therein abiding.)  
The wordes were such as made them all reioyce,  
Though to the ground they fell, their faces hiding.  
The Father of his Sonne did witnessse beare,  
Commanding them precisely him to heare.

Exod. 16. 10. &  
1. King. 8. 10.  
2. Pet. 1. 16.

This

29.

This vision for their faith and comfort showne,  
His Person and his Godhead cleerly proued :  
Yet charg'd he them in no wise to make knowne ;  
Till he againe were risen from the dead.

Loe of his death he once more here makes mention,  
To th'end they might obserue it with attention.

30.

This doctrine could not sinke into their braine,  
Though oft it had beene beate into their eares :  
A question thereupon they moue againe ;  
(Me thinks I see them hang 'twixt hope and feares.)

Why say the Scribes *Elias* must come first ?

*Matth. 17. 10.*

Hee's come, and they to him haue done their worst.

31.

And as they did to him, they'll doe to mee :  
His person they despis'd and set at naught,  
Though all his life were full of sanctitie,  
The doctrine sound and holy which he taught :

That could not sheild him from their slanderous tongues.

Such recompence from them to me belongs.

32.

These be those husband-men all void of grace,  
That to their Lord his lawfull fruits deni'de ;  
That beate his men, left some dead on the place,  
That did him many spitefull wrongs beside ;  
That kill'd his sonne, th'inheritance to get.  
On such a mischief, Iewish priests be set.

*Matth. 21. 33.*

33.

From these bloud-suckers what can you expect  
When Mee your Master they will not forbear ?  
It's like to you they'll carry small respect,  
Yet haue you no great cause their force to feare :  
The Soule they cannot touch, nor doe it hurt ;  
The bodie's but a clot of clay, or durt.

Arguments  
and exhorta-  
tions to paci-  
ence and suf-  
fering with  
*Christ*.

*Matth. 10. 28.*

Before

34.

Before the ciuill Iudges they will cite you,  
 As euill doers that transgresse their Lawes :  
 Of capitall offences they'll endite you,  
 And though you giue none, they will find a cause.  
 All men shall hate you for your loue to mee,  
 Your neer'st in bloud, and consanguinitie.

Luce 11. 17.

35.

The sonnes and fathers shall betray each others,  
 All linkes and bonds of nature broken quite :  
 Men shall not spare to persecute their brothers,  
 Thinking thereby they doe to God his right.  
 Church-rulers they will anathematize you,  
 And as vild out-casts of the world despise you.

Iohn 16. 1.

1. Cor. 4.

36.

This is your state, this must be your condition,  
 Peace with this world I am not come to make :  
 They bend themselues to quarrels and sedition,  
 Against the Truth ; the Devils part they take.  
 What peace with such should my Disciples hold,  
 Who to all sinne and vice themselues haue sold?

1. King 9. 22.

37.

Your life must be a warfare vnder mee,  
 As well my foes with courage to withstand ;  
 As patiently to beare their tyrannie,  
 When I permit you fall into their hand.  
 A little triall will augment your glorie,  
 These suffrings past, you shall no more be sorie.

38.

Reward there's none to them which faint, or flie.  
 All that with me in triumph will ascend,  
 Must be resolu'd to ouercome or die,  
 And perseuere my Souldiers to the end.

FINIS CORONAT  
94111.

The end is it that euery worke doth crowne,  
 Halfe deeds deserue nor honour, nor renowne.

What

39.  
What man attempts the building of a Towre,  
That doth not first account vpon the cost?  
Least hauing once begun, it passe his powre,  
So shame is gotten, and his labour lost.

Two apt  
Similis.  
Laks 14. 18.

Then all beholders thus at him will flout,  
This man began, but could not bring't about.

40.  
Or who so foolish to begin a warre,  
(A businesse that doth great fore-sight require)  
But first whilst yet his foe remaines as farre,  
Consulteth of his force ere he draw nigher?  
And if he finde himselfe the weaker partie,  
By Embassies entreats a friendly parley.

41.  
Should any Captaine (bent to giue a charge)  
With wordes and arguments of halfe this weight,  
Exhort and animate his men at large,  
To march with cheere and on their Leader wait:  
Were't not foule shame for Souldiers there to faint,  
Their memories with cowardize to taint?

A Compa-  
rison.

42.  
This Captaine after seated in a Throne,  
His faithfull, hardie Souldiers well rewarded:  
Shares with the good, those bad-ones should get none,  
Not come within his Court, nor be rewarded.

Who him forsakes, of him shall be forsaken:  
This Caueat may faint-hearted Christians waken.

43.  
Thus his belou'd Disciples he enformes,  
Their Masters office rightly t'vnderstand:  
Thus heartens them against all future stormes:  
As Nurses leade young Children by the hand,  
Till they get strength, and wit to walke alone.  
Yet fall they often, when the Nurse is gone.

A Simile.

44.

Great need they had to be so well fore-warn'd,  
 Sith hard encounters they were to sustaine:  
 (A man that's warn'd, is said to be halfe arm'd,  
 Sodaine surprisall, strongest places gaine:)  
 Their Lord abus'd; scourg'd, rayled to a Tree.  
 What greater griefe then such a sight to see?

45.

Themselues who building on their Masters powre,  
 Fram'd Castles in the aire, dreamt of high things:  
 Each of them hoping for some Princely towre,  
 All making full accompt to raigne as Kings:  
 'Twas doubtfull when their hopes herein did faile them,  
 Least sad dispaire, through sorrow, should assaile them.

46.

*A Simile.* As often it befalls to worldly men,  
 Who missing hop't-for honors, wealth and treasure;  
 Most commonly not one of them 'mongst ten,  
 Ioyes afterwards, or feesles true heartie pleasure.  
 To keepe his seruants from such deepe dispaire,  
 Instructions he them giues, and warnings faire.

47.

Of no one point so frequently he talked,  
 When he and his Disciples were alone;  
 When companie remou'd they solely walked,  
 This peece of Text, most commonly, was one.  
 Th'Euangelists doe all of them record it,  
 Th'Apostles when they heard thereof, abhor'd it.

48.

Once walking fairely to *Ierusalem*;  
 (The place that for his suffering was appointed)  
 As of his Passion he discours't to them.  
 Like men amaz'd, their members halfe disioynted;  
 They stood as if they knew not where they were,  
 With terror much affrighted, and with feare.

Their

*Matth. 16.**Marke 10.**Luke 18.**Iohn 12.**Marke 10: 32.*

49.

Their Lord who knew their harts, which way they bēded,  
How much the name of *Crosses* them afflicted;  
How at his Passion they would be offended,  
How with their owne hard trialls, more deiected:  
Oft comforts them with greatnesse of the pay,  
To his true Souldiers at the later day.

50.

Now *Ifr'els* King is on his sacred march,  
A solemne feast-day 'twas among the Iewes:  
The Prophets tell you, if yee please to search,  
An Asses colt to ride on, he would choose:  
Thereby is noted his humilitie,  
Yet here be further signes of Maiestie.

*Palmesunday.*

*Is. 62. 11.  
Zech. 9. 9.*

51.

The people entertayne him as a King.  
Some strawe the way with branches from the trees,  
Some with their clothes: and all *Hosanna* sing,  
Flocking about him like a swarme of Bees.  
Thus to the Towne in triumph he was brought,  
Which in the Citie much amazement wrought.

52.

The time vnto his Passion drawing neere,  
He leaues some markes of his Diuinitie:  
The *Temple* from profaners he doth cleere,  
Then heales the lame, and makes the blinde to see.  
The children crie *Hosanna* here againe,  
Whereat the Priests offended doe complaine.

*Matth. 21.*

53.

The Temples and the Cities ouerthrow,  
(A newes at first strange-sounding in their eares)  
As farre as he saw fit for them to know,  
By certaine signes and tokens he declares:  
To lift their mindes from base imaginations,  
And fix them all on heavenly cogitions.

Tokens of the  
Temples and  
the Cities de-  
struction, with  
the end of the  
world inter-  
mixed.  
*Matth. 24.*

Q 3

He

54.

He tells them of a dreadfull time of horror.  
 False prophets, yea false christes there will arise,  
 Fierce warres betwixt all Nations bringing terror,  
 Plagues, famine, earthquakes causing wofull cries:  
 Yet this of sorrowes is but the beginning,  
 A finer thread of mischeiues will be spinning.

55.

Vext shall you be, and killed for my sake,  
 By brothers, and by neereſt kin betraide:  
 Iniquitie shall ſuch free paſſage make,  
 As all the heate of loue will be allaide.  
 Yet feare you not, be conſtant to the end,  
 The rich reward ſhall all defaults amend.

56.

Know this, though raging Tyrants *Truth* aſſaile,  
 In hope the *Gosples* ſhining light to darken:  
 Their tyrannie therein ſhall not preuaile,  
 All Nations on the earth to it ſhall hearken.  
 It muſt be for a witneſſe to them all,  
 To comfort ſuch as come when I doe call.

57.

The Sunne and Moone ſhall loſe their wonted light,  
 The Starres fall downe from-out the firmament,  
 The powres of Heauen ſhall be ſhaken quite,  
 And then *My Signe* afore me ſhall be ſent,  
 That wicked men beholding it may crie,  
 Becauſe my ſelfe in glorie am ſo nie.

58.

Then ſhall my Angels ſwiftly ſie about,  
 With trumpets ſound, much lowder then the thunder:  
 My choſen ſeruants they ſhall ſingle-out,  
 And from the wicked ſeuſer them a-ſunder.  
 The heau'n and earth muſt fade without all cure,  
 The wordes I ſpeake, ſhall certainly endure.

Againſt

It is probable  
 the ſigne of  
 the Croſſe to  
 be here meant  
 (without ſuch  
 of ſuperſti-  
 tion.)

59.  
Against all crosses here's a consolation,  
A compleat armour persecution-prooffe;  
Not forg'd by spels, or planet-constellation,  
But by the Sonne of God for our behoofe.  
Let's put on this, and all the powres of Hell  
Cannot so harme vs, but we shall doe well.

Eph. 6.

60.  
When friends that long haue lou'd, and liu'd together, *A Simile*  
By chance or choise a-sunder must depart,  
Where parting is a cutting grieve to either:  
To hold each others memorie in heart,  
Some friendly token left by one behind,  
Makes th'other alwayes keepe his friend in mind.

61.  
Our Lord, the truest friend that euer lou'd,  
(Lord, Master, Friend, and Brother all in one.)  
Though sundrie wayes he carefully had prou'd,  
To cause vs thinke on him when he was gone:  
Yet left he to his louers such a pledge,  
As giues the bluntest heart, a sharper edge.

62.  
The pledge he left was not a peece of gold,  
Nor (as most louers vse) a pretie ring;  
A jewell 'tis, not to be bought, nor sold,  
Himselfe (in truth) it is no worser thing.  
He parting left (in sort) himselfe behinde:  
True faith must search this mysterie to finde.

63.  
The Pascall supper he ordaynes to eate,  
That Lambe, was of himselfe a perfect type:  
His precious Bodie was (indeed) the meate,  
Which with our faith, not with our teeth, we gripe.  
The legall Supper ended, his beginnes:  
Which faithfull eaters clenseth from their sinnes.

Matth. 26.

64.

Th' Apostles twelue sate with him at the boord,  
Amongst those twelue one *Judas* there was found,  
Who lou'd his money better then his Lord:  
He with the Priests for siluer did compound,  
To doe a Trayt'rous deed so full of shame,  
That Traytors euer since, doe beare his name.

65.

Iak. 6. 70.

The treason he could not so closely worke,  
But that his Master long before descri'd it:  
He knew what mischief in his heart did lurke,  
The Traytor with his cunning could not hide it.  
But when he found his fallhood was bewraid,  
Out of their presence he himselfe conuaid.

66.

*Mary Mag-*  
*dalen.*  
*Matth. 26.*

Against this wretched man we may oppose,  
A woman famous for her pietie:  
Shee that a box of precious ointment chose;  
T'anoint our Lord therewith before he die,  
Washing his feet in it, mixt with her teares,  
And often kissing wip't them with her haire.

Luk. 7.

67.

The mention of this worthy pious deed,  
My sacred Muse by no meanes would omit:  
That all who doe these hallowed verses reade,  
May note what honour shee attayn'd by it.  
Her memorie eternized thereby,

Matth. 26. 13.

'Mongst all professing Christianitie.

68.

The Traytor greatly grudged at this cost,  
Pretending care and loue vnto the poore:  
As now it is bestow'd, he counts it lost,  
Then presently he gets him out of doore,  
And sells his Master to recouer that,  
Which in his greedie thought he gaped at.

Was

69.

Was euer such a wicked wretch as hee?  
Was euer yet so foule a treason plotted?  
If any such false *Iudas*es there bee,  
A *Iudas* death to them were well allotted.  
But leaue we these, and turning to the Text,  
The circumstances note ensuing next.

70.

A sacred supper, banquet most diuine,  
He institutes, wherein himselfe is eaten  
By faithfull feeders on the bread and wine:  
(Vnworthy eaters shrewdly shall be beaten.)  
He bids vs eate his Body, drinke his Blood:  
A blessed myst'rie, rightly vnderstood.

71.

Here is that pledge whereof before I spake,  
No figure bare. (Such phantasies I loth.)  
His Bo'ly and his Bloud he wills vs take,  
We mu't belecue he truly offers both.  
Be sure 'tis so, for Christ vs'd no deceits:  
Yet aske not how, so did the Capernaits.

72.

As often as this Supper we partake,  
Our Sauours goodnesse we must call to mind;  
Remembring what he suffred for our sake,  
Each other loue, as he to vs was kind.  
How can those men, which feast thus oft together,  
Liue out of loue, or one oppresse the other?

73.

The Iewish supper, and the Christian ended;  
Before the acting of this tragedie,  
Some passages deserue to be intended,  
Diuinely written in the historie.  
More choise then here (if I be not mistooke)  
You shall not find in all the holy booke.

1. Cor. 11. 27.

*Modo sacramentaliter in effabili percipimus Christum. Hoc fides credat, intelligentia non requirat, ne non inuentum putetur in credibile, aut reperiuntur putetur non singulare.*

*Presentiam credo, modum nescio. Ioh. 6. 52.*

Note here the most diuine comfortable confidence of Christ with his Apostles, immediately after his last holy supper: And in his iourney to the Garden. *Ioh. chap. 13, 14, 15, 16, 17.*

No

74.

No sooner was the traytor gone abroade,  
To worke that deed of darknes in the night;  
But Christ vnto the rest a lecture rode,  
To strengthen them against the future fight.  
First as for him, they should not be offended;  
His death vnto his greater glorie rended.

75.

(Humbling himselfe to dye vpon the crosse,  
In sight of men a shamefull ignominie,  
He gat encrease of honour, and no losse;  
For God the Father lifted him on hie,  
Where in such glorie hee is seated now,  
All knees should at the name of *Iesus* bowe.)

*Phil. 2. 9.*

76.

You, for a time, shall find of me the lacke,  
Where I am going, yet you cannot come:  
Meane while in Loue see that you bee not slacke,  
Doe mutually, as I to you haue done.  
Herein you shall expresse your loue to mee,  
If constant 'mong your selues in loue you bee.

77.

At my departure ought you not to grieve,  
'Tis for your good, if you percei'd the case:  
As in my Father, so in mee belieue,  
My going is to get for you a place,  
And though I goe, I'll shortly come againe,  
That you with mee, for euer may remaine.

*1. Cor. 14.*

78.

I am my selfe, the Way, the Truth, the Life,  
No man comes to the Father but by mee:  
Heere some of them were at a little strife,  
Not vnderstanding what the sense might bee.  
With words of comfort hee resolues them both,  
Then forward in his gracious speeches go'th.

*Thomas and  
Philip.*

In

79.

In seeing mee you all haue scene my Father,  
I dwell in him he likewise dwells in mee:  
For my great workes you ought beleue the rather;  
So, greater workes by you perform'd shall bee.  
And what you aske the Father in my Name,  
Doubt not of speeding; I will doe the same.

80.

Another cause of comfort doth ensue,  
A promise of the *Comforter*: euen hee  
*The Spirit of Truth*, that shall abide in you,  
Sent by the Father, comes also from mee.  
I will not leaue you comfortlesse, be sure;  
If forawhile you patiently endure.

81.

Who doth as I command, he loues me well,  
This is the triall of a trusty friend:  
With such my Father and my selfe will dwell,  
And make abode with him vnto the end.  
But he which to my precepts giues no eare,  
That man to me no loue at all doth beare.

82.

Though I depart, I'll leaue my peace behind,  
Not worldly peace, which hath no comfort in it:  
My peace rests in your heart, and in your mind,  
Striue to attaine this inward peace, and winne it.  
My absence you the better may abide,  
If my true peace doe in your hearts reside.

83.

Lastly my parting should not make you sad,  
For passing to my Fathers companie:  
You ought reioyce hereat, and be more glad,  
For hee, I tell you, greater is then I.  
These speeches ended from the boord he rose,  
Then forth vpon his latest iourney goes.

The

84.

Job. 15.

The neerer to this conflict he approacheth,  
Full well discerning their infirmitie:  
New comfortable doctrines hee still broacheth,  
T<sup>e</sup>ncourage them against aduersitie.

A parable hee sets before their eyne,  
Of quicke, and witherd branches of a vine.

85.

A parable of  
the vine and  
branches.

The branches wither, cut once from the tree,  
They serue to no vse else, but for the fire:  
Dead branches y<sup>e</sup> are, except ye bide in mee,  
Men cast you out, and burning is your hire,  
Abide in mee, continue fruit to beare,  
So shall you grow more fruitfull then yee were.

86.

You are my friends, if you my words fulfill,  
No more by name of seruants I you call:  
The seruant knoweth not his masters will,  
But I haue shew'd you, from my father all.  
And I haue chosen you vnto this end,  
That, being fruitfull, I might be your friend.

87.

The world will hate you, as it hated me,  
It loueth only such as bee his owne:  
Now from the world sith I haue set you free,  
Loue at the worldlings hands, you shall find none.  
Expect not to scape better then your Master,  
You must drinke after me, I am your taster.

88.

Job. 16.

Least at my crosse you all should be offended,  
For sake the truth, for feare of persecution:  
My speech vpon this point so long is bended,  
To make you firme, and constant in conclusion.  
I say againe you must endure affliction,  
If you will get the heavenly benediction.

The

89.

The Priests will bolt-out Excommunication,  
And banish you from all their holy rites,  
They'l reckon you as vessels of damnation :  
That done, to execute their further spites,  
Your liues they'l shorten with the ciuill rod,  
And thinke they doe good seruice vnto God.

90.

Remember well, when these things take effect,  
How I forewarn'd you of them long before :  
These words (I see) your spirits doe delect,  
Whereas in truth your ioy should be the more.  
That Comforter, else to you will not come,  
But I will send him after I am gone.

91.

He in the way of truth will you conduct.  
The Oracles of God to you reueale,  
In many things to come, will you instruct,  
No needfull point of knowledge hee'l conceale.  
He shall receiue of mine, and giue to you :  
For, all the Father hath, is mine by due,

92.

The time is short I haue with you to stay.  
Yet shortly I will come to you againe :  
Vp to the Father I must leade the way,  
My absence will procure you grieve and paine.  
The world will liue in mirth, whilst you doe mourne :  
But soone your sorrowes into ioy shall turne.

93.

As women when their trauaile first drawes-on,  
With feare and anguish sorely be oppress'd :  
The Child once borne, and their hard throwes all gone,  
Then ioy of Child-birth sets their hearts at rest.  
So will I come and rid you of your paine,  
That neuer after shall you grieue againe.

*A Compa-  
rison.*

Then

94.

Then in my Name ye shall not need aske ought,  
 The Father holds you deare in his owne sight,  
 And knowes your wants ere you of them haue thought;  
 He loues you, cause in my loue you delight.  
 Into the world I from my Father came,  
 Now from the world, returne I to the same.

95.

Say, was not this sweet after-suppers talke :  
 A daintie later-course to such a feast ?  
 Could euer Man be wearie so to walke ?  
 Who would not here haue gladly beene a ghest ?  
 The number of the ghests that time was small,  
 But now this feast is open vnto all.

96.

John 17.

Those exhortations and instructions past,  
 To comfort them who stood thereof in need :  
 Hee giues himselfe to prayer at the last,  
 In reading it, to euery word take heed.  
 My hand oft shakes in scribling of this song,  
 For feare to doe the *Sacred Myst'ries* wrong.

97.

The Author  
prayeth briefly

(My Lord, here taught by thee, I turne to pray.  
 I walke a pilgrime to the Land of rest;  
 Vouchsafe to set and guide mee in the way,  
 To thee alone my humble suit's addrest.

Psalm 45.

My heart of heau'nly matters doth endite,  
 Ohteach my pen, how readily to write,

98.

Not Sonnet-wise, Nor in heroicke verse  
 With stile affected, praise of men to gaine :  
 But modestly deepe myst'ries to rehearse;  
 In meeter tuned to a lowly straine :  
 True Soule-delighting, not eare-tickling layes,  
 That may my readers hearts to heauen raise.)

My

99.

My heau'nly Father, now the houre is come,  
(Hee speaks with eyes right lifted vp to heauen.)  
By thee ordain'd to glorifie thy Sonne,  
That thou by him be glorified agen.  
My glorie to thy owne so sure is knit,  
No power is able once to seuer it.

Our Sauiours  
most sweet and  
louing prayer  
before he en-  
tered into the  
garden.  
Iohn 17.

100.

All flesh thou hast subiected to his power,  
For all the race of men he is to die:  
Yet those that come to him they bee the fewer,  
Certes themselues are in the fault, not I.  
For none haue life but such as knowing thee  
To be true God, doe learne the same of mee.

1. He prayeth  
for himselfe.

101.

By me on earth thou hast beene glorifi'de,  
All thou commanded'st me, that haue I done:  
Now with thy selfe let mee bee dignifi'de,  
In that full height, as ere the world begun,  
I did enioy the same in Vnitie,  
The second person in the Trinitie.

102.

Herein by mee thy glory hath beene sought,  
In that through my great miracles and teaching;  
To knowledge thee all nations haue beene brought,  
And train'd to vertuous living by my preaching.  
Those whom thou gauest mee, they were thy owne,  
And by my meanes, thou art to them made knowne.

103.

The word I taught them, that they soundly keepe,  
Not sitting in the grounds of their beliefe:  
From mee they haue recei'd thy secrets deepe,  
They surely hold this point which is the chiefe.  
That I came downe from thee with full commission,  
To giue repentant sinners whole remission.

104.

3. For the  
poet's in  
particular.

I pray for them (precisely) in this place,  
Whom thou hast geu'n mee by a speciall choice :  
For worldly men which feele not of thy grace,  
I doe not pray : They will not heare my voyce.  
But these are thine, by thy owne free election;  
And mine, by truly yeelding mee subiection.

105.

Now need they most thy fatherly defence,  
Sith in the world they yet haue their abiding :  
I come to thee and am departing hence,  
Therefore (good Father) keepe thou them from sliding.  
Keepe them in concord, loue and vnitie,  
That they may all bee one, like thee and mee.

106.

Whilst here with them I had my conuersation,  
I kept them in thy truth without suspicion :  
All that thou gauest mee shall get saluation,  
Saue only that lost child, Sonne of perdition,  
To whom it fell as Scriptures had forespoken,  
Of which one title neuer can be broken.

*Psal. 69. 109.*

107.

Now must I leaue the world, and come to thee;  
My pers'nall presence they can haue no longer;  
Which makes mee pray for them thus hartely,  
That by thy ayde, they may be made the stronger :  
Till they in spirituall knowledge bee well skill'd,  
To see and feele my ioy in them fulfill'd.

108.

Thy word and truth to them I haue declar'd,  
Whereto with full assent they did obaye :  
And cause with worldly men they haue not shar'd  
In vnbeliefe, nor walked in their way;  
The world alike doth hate both them, and mee :  
For light and darknesse neuer will agree.

Out

109.

Out of the world I would not haue them taken;  
But pray thee keepe them euermore from euill;  
That in their faith they neuer may be shaken,  
Nor ouercome by falshood of the Deuill.

Thy Word and Truth so sanctifie their harts,  
That in their calling they may doe their parts.

110.

As thou thy Sonne into the world didst send,  
To teach thy Truth: (They hate me for my paine)  
So sent I them vnto that very end.

(Like thanks as had their Master, they shall gaine.)

The more they need thy fatherly assistance,  
Since in the world they shall find great resistance.

111.

'Tis for their sakes my selfe I sanctifie,  
A sacrifice to cleanse them from their sinne:

I freely offer vp my selfe to die,

That they eternall life thereby may winne.

I pray thee therefore (Father) them preserue,  
That from thy Truth, and Faith they neuer swerue.

112.

I make not my request for these alone,  
But for Beleeuers all that e're will be:

That in true faith and loue they may be one,

As I in thee, and thou likewise in me.

To th'end all people of the world may see,  
And surely know that I came out from thee.

113.

The glorie which on me thou hast bestow'd,  
To turne the world from darknesse, vnto light:  
By preaching and by wonders: that hath flow'd  
From me, on them who doe belecue aright.

To proue that as thou loued'st me thy sonne,  
So lou'st thou those, which to my faith are wonne.

R

My

3. Thirdly he  
prayeth for all  
the faithfull in  
generall, to  
the worlds end.

114.

My Father, this is also my desire,  
That mine may euer in my presence dwell :  
There to behold my glorie, and admire  
How much all Kings in glorie I excell.  
Nor barely to behold, but to partake,  
So much, as shall them also glorious make.

115.

2. Cor. 2.

The worldly-wise were meerely ignorant,  
Of Ghostly things pertaining vnto thee :  
Of fruitlesse idle knowledge they could vaunt,  
But I haue knowne, and mine haue learn'd of mee :  
Yea in true knowledge they shall still proceed,  
Vntill they know as much as serues their need.

116.

A prayer of all prayers most diuine,  
Where true-loue-passions sweetly are exprest;  
In which our Sauours Loue doth cleerely shine,  
On all that in his Churches bosome rest :  
A Christian man who reads it with deuotion,  
Must needs feele in his heart some heau'nly motion.

117.

What greater comfort can beleeuers haue,  
Then know the Sonne of God to be their friend ?  
That of his Father he for them doth craue,  
And will not faile of speeding in the end ?  
The man which of this comfort hath no feeling,  
His zeale is like a toole that lacketh feeling.

118.

A Compa-  
rison.

Who so presents his suit vnto a King,  
And hath his onely Sonne for intercessor :  
If he petition for a lawfull thing,  
Hee's very like to be thereof possessor.

Christum cum  
patre, particeps  
est imperii.

Christ is in th' Empire partner with his Father,  
His fauourites are sure to speed the rather.

What

119.

What mou'd our Lord so often to repeate,  
And vrge this point, of suffering for his sake?  
Whence comes it that so long, and with such heate,  
This prayer to his Father he did make?

Of old con-  
stant Martyrs.

By greatnesse of th'approaching persecution,  
He knew his men had need of resolution.

120.

To him that bloudie Tyrants heart was scene,  
Who turning Natures course cleane vp-side-downe.  
His mothers wombe ript-up with Razor keene,  
Who made a bone-fire of th'Emperiall towne,  
Then on the Christians laid that imputation,  
Thereby to make them odious to the Nation.

Nere the Ty-  
rants.

121.

Who with the prime Apostles first began,  
In one houres space made riddance of them twaine,  
Then wreakes his wrath on woman, childe, and man,  
Takes great delight to see them put to paine.  
Thus to his Idols sacrific'd the Saints,  
And beastly pleas'd himselfe with their complaints.

Peter and Paul.

122.

The rest of those accursed persecutors,  
Which had their seat within that fatall Citie,  
Our Lord foresawe with all their coadiutors,  
Who on tormented Martyrs tooke no pitie:  
But of their grievous tortures made a sport,  
In Theaters for people to resort.

123.

An ordinarie death seru'd not the turne,  
Strange kinde of executions are inuented:  
Some softly fri'de that they might slowly burne,  
Some cut with Sawes as if they were indented:  
Some rent with Beares, wilde Bulls, and hungrie Dogs,  
And other some, deuour'd by filthy Hogs.

R 2

Had

124.

Had not these Martyrs need of Christ his ayde,  
To make them patient in so great afflictions?  
Would not meere flesh and bloud haue beene affrayde,  
Against fierce Tyrants threatning interdictions,  
To hold their Creed, and constantly confesse it,  
When they by rigour labour'd to repress it?

125.

Christ's prayer  
had efficacy  
in all Confes-  
sors and Mar-  
tyrs and euer  
will haue.

With helpe from heau'n (no doubt) they were relieu'd,  
The efficacy of Christ's intercession,  
Intills new comfort when they most are grieu'd,  
Confirms belife, emboldens to confession.  
Weake in our selues, through him we are made strong,  
Bold for his cause, to suffer any wrong.

126.

I take this prayer of so strange effect,  
So pow'rfull to obtaine what it requires:  
That God the Father beares it such respect,  
If we, for whom 'twas made, ioyne our desires:  
The vertue of it to vs now extendeth,  
And so will doe vntill the world endeth.

127.

Matth. 26. 32.

These were the preparations to the fight,  
Then our *Great Champion* comes within the lists:  
First he foretells his Souldiers of their flight,  
(Though one more forward then the rest, resists)  
As when the Shepherd is beat off, and smitten,  
The Sheepe are scatterd, catcht by Woolues, and bitten.

128.

Job. 33. 37.

Here *Peter* speakes for one before them all;  
(As vsually he did at other place)  
Though euery man besides doe from thee fall,  
Yet I will be exempted in this case.  
Bee sure of mee (my Lord) I for thy sake,  
Am full resolu'd, to lay my life at stake.

Doubt.

129.

Doubtlesse he spake no more then what he meant,  
He lou'd too well, to make a shew with glozing :  
His heart was good, and so was his intent,  
(Of what we purpose God hath the disposing.)  
The man too much on his owne strength depended,  
And for his rashnesse soone was reprehended.

130.

Wilt thou (saith Christ) lay downe thy life for mee ?  
'Tis faire and friendly spoken with a trice,  
Thy heart will faile : marke what I say to thee,  
The Cock crowes not, till thou denie me thrice.  
A rare example of mans imperfection,  
When God once leaues him, to his owne direction.

131.

Now enters he into *Mount Olivet*,  
Wherein the Garden was, or very neere it :  
His Passions-first-encounters here he met,  
So strong they were, that he confest to feare it.  
With griefe and sorrow he was so oppress'd,  
His Soule within him could not be at rest.

The beginning  
of his Passion,  
with his ago-  
nie and bloudy  
sweat in the  
garden, at  
*Mount Olivet*.

132.

Three of his choise Disciples him attended,  
The same who on *Mount Tabor* sawe the vision :  
They were well pleas'd there, but here offended,  
This agonie, vnlike that apparition :  
That place they wish'd for their habitation,  
Here they were drowzie, void of consolation.

Antithesis be-  
twixt the vision  
on *Mount Ta-  
bor*, and the  
agonie on  
*Mount Olivet*.  
*Looke Stan. 13.*

133.

He in his wonted manner falls to pray,  
Commanding them with him awhile to watch :  
And parting thence but a little way,  
They slumbering, a nap begin to fetch :  
Whilst he lyes prostrate flat vpon his face,  
And humbly to his God commends his case.

R 3

His

134.

He prayed  
with his face  
flat on the  
ground.

His agonie we may conceave was great,  
Express by prayers threefold repetition :  
By humble gesture, and by bloudie sweat,  
By sticking to it without intermission :  
Onely for his Disciples, care he takes,  
From sleepe, with admonitions, them awakes.

135.

He prayes his Father take from him this Cup,  
The Crosse, which he perceau'd so neere at hand :  
Entreateth that he may not drinke it vp,  
Yet gladly doth to this condition stand.  
If it accord so with his Fathers will,  
Which for his part hee's readie to fulfill.

136.

Mat. 8. 26.

A lesson for all Christen men to learne,  
Because we know not how aright to pray, &  
What's fit, what not, vnable to discern,  
By ignorance doe often walke astray :  
Whensoever to our God we make petition,  
Let it be done vpon the same condition.

137.

Judas with his  
traîne,

Now comes the Traytor with his *Judas* kisse,  
(The reading of it makes me feare, and blush.)  
His troupe a rablement of rake-hells is,  
The signe once giu'n, vpon our Lord they rush.

Sent by the  
Priests.

With swords and staues, as 'twere to take a Thiefe;  
These acted, yet the Priests and Scribes were chiefe.

138.

Peter strikes  
with his sword;

Heere *Peter* his late promise to make good,  
(Like him that meant not bulged) draws out his sword :  
He strikes at one who 'mongst that Rabble stood  
Cut off his eare, which Christ heal'd with a word :  
Rebuked him for zeale vs'd out of season,  
Proues that his doing wanted ground of reason.

Thou

139.

Thou need'st not draw thy sword in my defence,  
Were I dispos'd to rid me of their hand:  
Most speedily I could convey me hence,  
Pass through the midst of them as here they stand.  
Eu'n with a word I can them all confound,  
And lay them prostrate flat upon the ground.

Reprehended  
for so doing.

140.

Hast thou forgot, when they came first to take me,  
My voice no sooner sounded in their eare:  
But they fell backwards ready to forsake me,  
All daunted and astonished with feare:  
Till by my second speech I shew'd assent,  
They might performe the deed 'bout which they went.

Job. 18. 6. 7.

141.

Or thinkest thou, were I dispos'd to fight,  
I stand in need of Iron, or of Steele?  
No: Legions wait on me of Angels bright,  
One of them could make all this troupe to reele:  
But sith the Scriptures say, Thus it must be,  
I am content they have their will on mee.

142.

Then all th' Apostles turne their backs, and flye:  
He (with the rest) who lately gan to fight,  
Few houres before, who vow'd with Christ to die:  
(Too much it seemes they trusted their owne might.)  
Both he and they prou'd constant afterwards,  
And of their sufferings, now enjoy rewards.

He, and all the  
rest of the A-  
postles sic.

143.

Nor fled they till their Lord forbid them fighting,  
So long as they expected his assistance,  
They knew his pow'r, and liv'd in hope of righting:  
But when they saw he would vse no resistance,  
Then every man begins to shift for one,  
And left their Master with his foes alone.

R 4

As

144.

Christ led  
bound to  
Caiphas.

As yet they had not vsed violence,  
His person seized on, he straight is bound,  
Hence forth begins their rage and insolence:  
First, search is made what witnessse may be found,  
Some false were had, but they appeared such,  
As disagreeing him they would not touch.

145.

False witnessse  
suborned.

At last came two, who vnder shew of troth,  
Misconstruing words which long before he spake,  
Aouch't alie, and made it good by oath,  
That he the *Temple* could destroy and make  
An other in three dayes as good as that:  
The Counsell seem'd well satisfied thereat.

146.

Simple proofe  
to condemne  
one to death.

The Priest layes hold on this poore allegation,  
As of a point that toucht him somewhat nie,  
Whereon he grounds a fresh examination:  
But Christ to it vouchsaf't not a replie.  
Had it beene so iust as the witnessse spake,  
An vpriight Iudge thereof could nothing make.

147.

Like Iudge,  
like Witnessse.

But Iudge and Witnessse here were much alike.  
What hope of iustice in so bad a Court?  
They iudge, accuse, and for false witnessse seeke,  
Proofe or no proofe, Christ needes must suffer for't.  
The Priest vnweeting did so prophecie,  
That he of force must for the people die.

148.

They condemne  
him vpon his  
owne wordes,  
for speaking  
the truth.

Yet *Caiphas* casts about another way,  
Those proofes of men suborn'd, fell out but od:  
He chargeth Christ in brieft the truth to say,  
Thereto adiures him by the liuing God,  
To tell him whether he be very Christ,  
The true *Messias*, Sonne vnto the high't.

He

149.

He wayues it not, but doth the thing auerre,  
And thereto addes a fearfull commination,  
Which might them from their wickednesse deterre :  
You shall (saith he) once see strange alteration,  
Mee comming in the cloudes with maiestie,  
And all the powers of the Deitie.

Matth. 26. 64.

150.

Now from this time the scene begins grow hot.  
Those wordes put Caiphas halfe out of his wits,  
He rents his clothes, and does he knowes not what,  
But like a Bedlam taken in his fits,

They iudge  
him a blasphem-  
er, and wor-  
thy to die.

Cryes out, This man hath spoken blasphemie,  
What thinke yee of't? They say, hee's fit to die.

151.

Then in his face they all begin to spire,  
(A fashion onely fitting for a Iew)  
Some with their fists, some with their rods him smir,  
And thus our Lord among this cursed crew,  
Was vs'd with all the vilde indignities,  
That wit and malice 'gainst him could deuize.

They spire on  
him, beat and  
abuse him.

152.

The Traytor seeing how the cause succeeded,  
Christ thus condemned through his trecherie :  
His heart with shame, and horror freshly bled,  
Repents himselfe, though but dispayringly ;  
Brought back the money to the Priests, and sayd,  
In sinning I haue guiltlesse blood betrayd.

153.

The wretch, in this hard state of desperation,  
Repaires to those who set him on to doe it,  
Hoping to finde with them some consolation :  
What's that to vs (quoth they) looke thou vnto it.  
This harsh reply his conscience so intangled,  
That prest with shame and griefe, himselfe he strangled.

'Tis

The passages  
about *Peters*  
deniall.

154.

'Tis said, how *Peter* followed Christ as farre,  
His purpose was to see, and note the end:  
Not thinking to haue found so hot a warre,  
The issue doth his vertue more commend.  
All's well, that ends well. True it is indeed:  
As *Peter* sped, I wish we all may speed.

155.

Note yet the frailtie of this holy Saint,  
'Mong all his fellowes taken for the chiefe:  
What small occasions moued him to faint,  
Denie his Lord, and fayle in his beliefe.  
Two seely wenches made him say and sweare,  
He knew him not. (A matter strange to heare.)

156.

Anon againe, a little further prest,  
By men who gaue some tokens to discric him:  
With othes and curses, worse then all the rest,  
He faceth out, that they doe all belye him.  
So crowes the cocke, Christ backe on him doth looke,  
To bitter teares then he himselfe betooke.

157.

We fall from Christ, though not by flat deniall,  
By slips that differ little in effect:  
And like it is, if most were put to triall,  
In constancie there would be found defect.  
Yet if for faults with *Peter* we would weepe,  
The wounds will soone be cur'd, though they be deepe.

158.

Bare weeping in this case sufficeth not,  
All sorrow makes not truly penitent:  
The sorrow which our sinnes doth cleanly blot,  
Is ioyn'd with faith, and liues amendement.  
The Traitor sorrowing, had nor faith, nor hope,  
But in despaire prouides himselfe a rope.

2. Cor. 7.  
Heb. 12. 17.

The

159.

The blest Apostle hastens from the Hall,  
Forfakes the concourse of that hellish crue :  
Retir'd alone, downe on his knees doth fall,  
Thrice knockes his brest, sale teares his cheekes bedewe,  
With sighes and sobs his heart begins to swell,  
His soule so vext, as if 'twere then in hell.

The paterne  
of a true peni-  
tent, in the  
person of  
Saint Peter.

160.

His eyes and hands he vp to heauen doth hold,  
But shame forthwith constraines him cast them downe :  
As feareing least therein hee were too bold,  
And thinkes the God of hea' n doth on him frowne :  
Till mindfull of his Masters gracious glaunce,  
Begins with hope his hanging head t' aduance.

161.

Then thus hee sayes : vnhappy wretched man,  
No sooner were his lips set ope to speake,  
In vaine he strives : For doe what e're hee can,  
With throbblings fresh, his heart is readie breake.  
New showres of teares descended downe so fast,  
They brought him neere the point to breathe his last.

162.

Much like a gentle Virgin, tender hearted,  
Linckt to a noble pheere in true affection ;  
If by some sad disaster they bee parted,  
The doubting of her modest loues reiection,  
Liues onely by the hope of reobtayning  
Her honour'd mate, all comfort else refrayning.

A Compa-  
rison.

163.

This holy man, thus passionate awhile,  
Recounting with himselfe his great offence,  
In hope his iniur'd Lord to reconcile,  
Resolues to wayue all colour of defence,  
And meekely prostrate at his Throne of Grace,  
Repenting sues for pardon in that place.

First

164.

First here my fault I humbly doe confesse,  
 A fault for which thou iustly mayst reiect mee,  
 Doome mee to hell, (Sith I deserue no lesse)  
 Yet in thy mercie (gentle Lord) respect mee :  
 Restore mee to thy fauour as afore,  
 Vp-hold me with thy Grace, from falling more,

165.

Too much I trusted late to my owne strength,  
 Presum'd no persecutions blasts should ouer-blow me  
 From thy sweet side : But I haue prou'd at length,  
 That puffes of maydens mouthes did ouerthrow me :  
 It rents my heart to thinke so weake a triall,  
 Should force thy seruant to so strong deniall.

166.

I see, when man vnto himselfe is left,  
 No powre he hath to keepe himselfe from sliding :  
 The great'st and best, Once of thy grace berest,  
 Can find no place of rest, or sure abiding :  
 Those onely stand, whom thou by grace dost stay,  
 Without thy sauing Grace, they fall away.

167.

What dost thou (Lord) of sinfull men require,  
 But from hearts-bottome, true vnfeyn'd confession?  
 Loe, I confessing, pardon doe desire,  
 My heart, thou knowest, is humbled with contrition :  
 To satisfie the Iustice, I'm not able :  
 With mercie wash me white, now wholly sable.

168.

My fall shall be a warning vnto others,  
 Not in their might, but in thy aide to trust :  
 Not to thinke of themselues above their brothers :  
 Sith all offenders are, thou onely iust.  
 From Iustice to thy mercie I appeale,  
 Giue balme of grace, my wounded Soule to heale.

Then

169.

Then in thy sauing health I shall reioyce,  
Endeavour still thy holy Lawes to keepe :  
To yeeld thee praise and thanks, with heart and voice,  
And follow thee my Pastour, I thy sheepe :  
Confirming others, when I am made strong,  
And die a Martyr (through thy grace) ere long.

170.

Of true and false repentance here we find,  
Two rare examples, written for our learning :  
They both repented in a different kind,  
From th'one comes comfort, from the other warning.  
The one repenting gat encrease of grace,  
The other lost his office, and his place.

Acts 11. 26.

171.

Returne wee to our blessed Sauours storie,  
To note the passages anent his passion :  
Weekst him in the Iewish Consistorie,  
Where they gaue sentence for his condemnation.  
The cause with them long hangs not in debate,  
They doom'd him dead ere they in iudgement sate.

Iob. 11. 50.

172.

Earely next morne with speed they led him bound,  
Before the ciuill Romane Magistrate :  
The Priests and Elders stood in compasse round,  
To worke the surer on him with their hate :  
As men resolu'd by malice, or by might,  
To get him nayled on the Crosse ere night,

They bring  
Christ bound  
to Pilate

173.

Two heads I note of Iewish accusation,  
From whence they seeke to hasten his destruction :  
First, 'gainst the Law of God, and of their Nation,  
His blasphemie : (made so by their construction.)  
Vpon this point, They for their parts decreed,  
Ther's no release, but he must die with speed.

The

174.

Job. 19. 21.

The next is affectation of the Crowne,  
Wherein they hoped of the Romans ayde:  
And that was it in fine which bare him downe,  
When Pilar to condemne him, stood afraid.  
Hee treated with the Jewes for his discharge,  
And gladly would haue let him goe at large.

175.

Pilate wiues  
drame.

His wife affrights him with this allegation,  
The man and cause are iust, pray deale not in it,  
I know it by a kind of Diuination.  
For this last night I in my dreame haue seene it.  
So thought hee of a way to let him loose,  
But left it to the Priests and Scribes to choose.

176.

They chose  
Barab'as.

'Twas vsed in this feast, That by their choyce,  
One Pris'nor should bee set at libertie:  
Of Christ and Barabas hee asks their voyce,  
The Priests, and People (mou'd by them) all crye,  
Let Barabas the thiefe come on our side,  
And as for Christ, let him be crucifide,

177.

Though *Pilat*  
did condemne  
him, yet he ac-  
knowledged  
him to be  
innocent.  
They cry three  
times, *Crucifige*

Monsters of men! What Canibals were here,  
Or rather Diuells in a humane shape!  
An innocent to quell, a thiefe to cleere,  
Condemne the Iust, and let a Murth'rer scape!  
Whom Iudas, Pilat, and his Wife acquitted,  
Against their conscience, falsely they indited.

178.

Luke 23. 22.

Once *Crucifige* could not so preuaile,  
But that the Iudge perswades them to relent:  
The second time more hotly they assaile,  
On *Crucifige* all their breath is spent:  
Thirdly with voyces strayn'd more lowd they crie,  
Whereon the Iudge gaue sentence he should die.

This

179.

This wrongfull sentence fearefully pronounc't,  
Before he mou'd out of the Iudgement Hall :  
Hee seemes as if the doing hee renounc't,  
And washeth cleane his hands before them all.

*Pilatus hypocri-  
sic in washing  
his hands.*

This man (sayes he) was Iust, and I am free  
From guiltlesse blood : Therefore to it \* see yee,

\* So said they  
before to Iudas

180.

One dreadfull Iudgement resteth yet behind,  
That curse, Or rather cursed execration,  
Which to this day the Iewish people find,  
Full heauily it hangs vpon their Nation :

His blood on vs, and on our children bee.

They had their wils, as all the world may see.

*Sanguis eius su-  
per nos, & super  
filios nostras.*

181.

A race of people runnagates on earth,  
A man may say, a nationlesse Nation :  
Some place they find (as casuall) for their birth,  
No certaine country for their habitation,  
That guiltlesse blood as yet for vengeance cries,  
And as their fathers pray'd, vpon them lies,

182.

In euill howr's some vse themselues to curse,  
'Tis strange a man should take therein delight :  
Though all in doing so seeme not the worse,  
I wish my friend to doe himselfe more right,  
To curse no other man, himselfe much lesse.  
I would aduise him rather, both to blesse.

183.

Streight after iudgement followes execution.  
First then the thiefe and murth'rer is enlarg'd,  
To freedome he obtayneth restitution;  
Our Lord committed to the Souldiers charge,  
The Gouvernour commands him to bee whipt,  
In scorne the Souldiers cause him to be stript.

The

184.

The *Romane*  
Souldiers de-  
ride and mock  
Christ.

Or purple,

The whole pretorian band together flocke  
To *Pilates* house, within the common Hall,  
To sport themselves, and make of Christ a mocke,  
Like flies about him they begin to fall :

A scarlet Robe, such as by Kings are worne,  
They put vpon him, for the greater scorne.

185.

And more to make him counterfeit a King,  
A crowne of thornes they set vpon his head :  
For Scepter, they a reede vnto him bring;  
Thus King-like when they haue him furnished,  
With bended knee, this taunting speech they vse,  
*All Haile to thee thou Christ King of the Iewes.*

186.

As did the Iewes before, some on him spit,  
Some from his hand the reeden scepter take,  
Therewith vpon the head they doe him hit,  
And thus of him a ieausting-stocke they make.  
Disrobing him, with his owne clothes they dresse him,  
Then to the place of execution presse him.

187.

An Amplifica-  
tion by way of  
Comparison,  
expressing the  
perfection of  
Christ's passion.

\* Types, Ce-  
remonies and  
Sacrifices.

The *Chartre-Pardon* granted long agoe,  
To him who first rebell'd against heau'ns King:  
Hath euer since beene tossed to and fro,  
Ere to the *Great-seale* tutors could it bring:

\* Some priuie scales, and signets set vnto it,  
Yet wanting force effectually to doe it.

188.

Gen. 3.

By paroll past this grant in Paradise,  
To our great-grandfire *Adam* and his Wife:  
Whom that *Arch-Traitor* *Silic* did entice,  
To breed betwixt their Lord and them a strife.  
It hath beene long engrossing, now at length  
'Tis perfected, and fully hath its strength,

Gods

189.

Gods Sonne and Heyre apparant to the Crowne,  
Who onely had the pow're to make it good :  
To perfect it, from heau'n, descended downe,  
And for our sakes hath seal'd it with his bloud.

To this *Free-pardon* euery man hath right,  
That sues it out. (The charges is but light.)

190.

He by his latest Will and Testament,  
Bequeathes to all the Largis of this pardon :  
His comming hither was to that intent,  
To giue all true belieuers that rich guerdon.

It's had of course, *in forma pauperis*,  
You pay no gold, nor siluer fee for this.

191.

Loe, now the Lord of life is come to die,  
To 'byde the paines that we should haue endur'd :  
From blessed state to feele all miserie,  
By Satan and his instruments procur'd.

His willingnesse excuseth not their fault,  
Though he did well, their purposes were naught.

They crucified  
him.

192.

To circumstances all as they ensue,  
With care and heed my reader must attend :  
Some doe conuince the storie to be true,  
Some are recorded to an other end;

To aggrauate the greatnesse of the *Passion*,  
Endur'd in such an ignominious fashion.

Sundry cir-  
cumstances  
aggrauating  
the *Passion*,  
and iustifying  
the storie.

193.

'Mong heapes of dead mens skulls, and scattred bones,  
(To strike more terrour by that vncouth sight)  
The crosse was set, it seemeth for the nonce,  
The Iewes did all they could to shew their spite.

They know not what they doe (saith he) O Father,  
Therefore I pray thee pardon them the rather.

The place of  
dead mens  
skulls.

S

So

194.

(So prayd Saint *Steu*n for his persecutors;  
A faire example for our imitation,  
*Matth. 5. 44.* A speciall lesson 'twas of this great Tutors,  
Who taught no cursing, neither execration.  
*1. Sam. 17. 43.* The prowd Philistin fell to curse, and ban,  
What time he should haue shew'd himselfe a man.)

195.

They hang him betweene two The. ues. They hang'd him vp betweene two Malefactors,  
Still seeking how to make him more despis'd :  
As if in these they had beene all ioynt Actors.  
Say, was not this maliciously deuiz'd ?

They giue him vinegar and gall. For drinke they gaue him Vineger and Gall.  
Cold charitie to comfort one withall.

196.

They part his garments. His garments into quarters they diuide,  
'Monst foure of them, each man a part doth take :  
Cast lots for his coat. For th'vnseam'd coat they otherwayes prouide,  
To trie for that, a lotterie they make.  
These things long time before were prophecy'de,  
And vnawares by them here verifi'de.

197.

The superscription vp on his Crosse. Vpon his Crosse is writ a superscription,  
In Hebrew letters, Latine, and in Greeke.  
Of Him and of his Cause a short description,  
That all might reade, and know't, if they would seeke.  
To all the world that Title told the newes,  
*Matth. 27. 37.* That *This is Iesus the King of the Iewes.*

198.

Wherein appeared the hand of God. In this, Gods finger pow'refully was seene ;  
The Priests were much displeased with the writings,  
And wisht that somewhat altered it had beene :  
But God led *Pilates* hand in that inditing.  
By accident here nothing came to passe,  
But as in heau'n before decreed it was.

199.

" A hatred more then deadly, men call that  
 " Which ouer-lives the death of him that's hated.  
 In Iewish hearts such endlesse malice far,  
 As by our Sauours death was not abated.  
 Some Heathens pitied him, whilst Iewes reuil'd;  
 The greater were his paines, the more they smil'd.

200.

Some, wagging heads in scoffing wise did crie,  
 Thou that the *Temple* threatnedst to destroy,  
 And in three dayes to reare it vp as hie,  
 Now saue thy selfe, defend thee from annoy.  
 Descend downe from the Crosse, if thou be able,  
 Then will we hold thy Doctrine for no fable.

The Iewes re-  
 uile and raile  
 at him euen  
 as he was dy-  
 ing.

201.

The Priests, the Scribes and Elders thus him taunted:  
 Others he sau'd, himselfe let him reprieue,  
 If he be *Isr'els* King as earst he vaunted,  
 Let him come from the Crosse, so wee'll belieue.  
 He put his trust in God: if God will haue him,  
 (Whose Sonne he said I am) let God now saue him.

202.

One of the Theeues likewise began to raile,  
 His Mate thus roundly checks him for his error:  
 Cannot the feare of God with thee preuaile,  
 Nor thy iust iudgement strike in thee a terror?  
 For our ill deeds we rightly suffer this,  
 But he hath wrong, who did nothing amisse.

Note the odde  
 betwixt the  
 two Theeues.

203.

Then with a faith neuer enough admir'd,  
 Directs his speech vnto our blessed Sauour:  
 A boone of him he heartily desir'd,  
 His faith encourag'd him to that behaiour:  
 Lord, to thy Kingdome when thou com'st, said hee,  
 Though wretched I bee here, remember mee.

204.

A Simile: or  
rather a *dis-*  
*simile*.

Hee sped not like a Sutor in some Court,  
Who happ'ning well to put in his petition,  
Expecting answer wayteth so long for't,  
(Lacking the meanes to pay for expedition)  
As in the end he sweareth by his gaynes,  
And onely gets his labour for his paynes.

205.

But this Petitioner had a quick dispatch,  
A word of comfort to his full content:  
For thy preferment long thou shalt not watch,  
Before this very day be fully spent,  
Thy state shall be transmuted in such wise,  
As thou shalt rest with me in Paradise.

206.

" Sweet solace! Not for that good man alone,  
" But for all such as doe him imitate:  
" Th'example serves for all, though prou'd by one,  
" For, true repentance neuer comes too late,  
" Much lesse too soone: when God each man doth call,  
" Eu'n then to come, is fittest time for all.

Matth. 30.

207.

Wonders and  
miracles at the  
death of  
Christ.  
Great dark-  
nesse.

From twelue a clocke till three at after-noone,  
A strange eclipse appear'd where they did stand:  
The Sunne gaue not his light, nor neuer shooke,  
But darknesse ouer-shadow'd all the Land.  
The Lord of Life, then at the point to die,  
To God allowd with strayed voyce did crie.

208.

All. 7.

His Spirit to his Father he commends,  
(Did not the Protomartyr doe likewise?)  
With *Consummatus est* his life he ends;  
Then fully ended all the prophecies,  
The office of *Messias* was perfected,  
All types and figures after that reiected.

209.

At his departure wonders strange appear'd.  
From top to foot the *Temple* cleaves in twayne,  
(To shew that we from Iewish Rites were clear'd.)  
The Rocks are rent, the Earth doth quake amayne :  
Yet Iewes were mou'd therewith no more then stocks,  
Their hearts were harder then the flintie Rocks.

The Temple  
cleaves in two.

The Rocks are  
rent.

210.

The Graues and Tombes of Saints long dead, flew open :  
The Bodies rose, that many yeeres lay sleeping :  
The *Resurrection* this did well betoken,  
That soule and body both are in Gods keeping.  
And 'cause no doubt thereof should rest in any,  
Within the Citie they were scene of many.

The Graues  
doe open.

Saints long a-  
gone dead, a-  
rise and ap-  
peare.

211.

It makes me halfe forget my selfe with wonder,  
To thinke how much those stubborn Iewes were blinded :  
What held their hearts from bursting quite asunder,  
What passion made the men so grossely minded,  
That these great signes and tokens neuer mou'd them,  
Where senselesse things, & Heathen men reprov'd them.

212.

The Captaine or Centurion of the band,  
With Souldiers for the watch attending there :  
At those strange sights did all amazed stand,  
Extreamly moued in their hearts with feare :  
Confest that this was certainly Gods Sonne,  
For whom so many miracles were done.

The Centu-  
rions conuer-  
sion, and con-  
fession: with  
his souldiers.

213.

These were the men that some few howres before,  
Derided, scost, and scorn'd him in the Hall :  
It seemeth now they were agriev'd therefore,  
By this confession which they here let fall.  
It's like that diuers of them were converted,  
Though some by Iewish Rulers were perverted.

See before at  
S<sup>am</sup>. 161.

Matth. 21. 28.

214.

Holy women. Of holy Iewish Women not a few,  
(Some nam'd in honour of their memorie)  
Attended thereabouts in modest shew,  
To doe their duties at his obsequie.  
Luk. 23. 56. Of Spice and Ointments they prepared store,  
T'embalme that body which they lou'd before,

215.

To bring him to the graue in decent-wise,  
As well be seem'd a man of no meane place,  
According to his natie countrey guise:  
Joseph of Ari- Two men of speciall note did him that grace.  
mathea, and Yet, ere his body taken from the tree,  
Nicodemus. One thing deserueth well obseru'd to bee.  
Iob. 19. 38.

216.

Not a bone of Of both the Theeues wee read the legs were broken,  
him broken, Onely his side they pierced with a speare:  
but his side By holy Prophets so it was fore-spoken,  
pierced. The prophecies were full accomplisht here.  
Thus wrapt in Spice, and rowll'd in linnen clothes,  
Vnto the Tombe that *Sacred bodie* goes.

217.

His new tombe What kind of Tombe? nor dig'd in sand or clay,  
But neat and cleanly, hew'ne out of a rocke:  
The Tombe was new, wherein no man ere lay;  
To take from Priests and Scribes all cause of mocke,  
That some good man interred there of yore,  
And not our Lord, to life God did restore.

218.

A Compa- His bodie comming from a Virgins wombe,  
rison. Wherein no bodie euer came, but it:  
Was aptly buried in a Mayden-tombe,  
Th'analogie therein doth finely fit.  
Here leaue wee this blest bodie, for three dayes:  
Then sing how God to life the same did rayse.

*The end of the sixth Classis.*



# DIVINE POEMS.

## *The seventh Classis.*

### THE ARGUMENT.

*Jewes Priests decyphred by a short digressing.*

*The storie of Christs glorious Resurrection,*

*Each circumstance the veritie expresting,*

*'Gainst Sadduces and Epicures suggestion.*

*Th'Ascension pron'd: Doomes-day laid ope to view.*

*The Blisse of Saints; Woes of the damned crew.*

**M**Use, stop the source of thy diuine narration,  
Whilst that our Lord within his Tombe lyes slee-  
Betake thee to some holy Meditation, (ping:  
Spend one whole Sabbath in laments, and weeping.  
A solemne Iewish feast, and Sabbath day,  
In which that *Sacred Body* sprightlesse lay.

Christs body  
ly intomb'd  
from the eue-  
ning on friday  
to Sunday  
morning: viz.  
part of two  
dayes, and one  
whole Sab-  
bath.

<sup>2.</sup>  
A Sabbath, yet in truth no day of rest:  
A day in name, more properly a night:  
Dispaire and feare the faithfull hearts posselt,  
Their Sunne eclips't, imparts to them no light.  
Blinde Iewish Rulers, of their damn'd deed vaunted,  
When Christs Disciples wofully were daunted.

<sup>3.</sup>  
Me thinkes I see, as pictur'd in a Table,  
(That day in which the *Lord of Life* lay dead.)  
A crue of Rabbins seeming venerable,  
Walke arme in arme, each one the other led:  
Ioyous they seem'd, for what they late had done,  
In killing Christ the Carpenters poore Sonne.

Jewish Priests  
decyphered,  
insulting ouer  
Christ cruci-  
fied.

How did the man (quoth one) our state abuse,  
So poore in port, so meane in his condition :  
To claime this Royall Stile, *King of the Iewes*,  
A testimonie of his vaine ambition !

Well are wee now from that poore King set free,  
For our *Messias* must a Conqueror bee.

The famous Prophet *Moses* long agoe,  
Foretold our Fathers, such a one as hee  
God would raise vp, to saue vs from our foe,  
And crowne vs with perpetuall victorie.

As for this *Christ*, he had no heart to fight,  
But rather suffer wrong, and lose his right.

The simple people thickly to him flockt,  
To see some workes of his, and heare him preach:  
Their ignorance he much abus'd, and mockt,  
The depth of his deceits they could not reach :  
Our learned Priests, and Rulers found him out,  
None claue to him, but of the vulgar rout.

With Publicanes and Sinners he conuerst,  
Did many workes vpon the Sabbath dayes :  
The Law of *Moses* he would haue reuerst,  
And led our Tribes into his trooked wayes :  
Though thus he did, yet some so sottish were,  
As to his new-found doctrine lend their care.

It's true, he wrought some wonders now and then,  
That might be wrought by fauour of the Deuill :  
As curing lunatikes, and such like men  
Possess'd by spirits wicked, foule and euill.  
A holy man of God he could not bee,  
Whom he prouokt with open blasphemie,

9.

Vaunting himselfe to be Gods onely Sonne,  
A fellow-partner in the Deitie,  
Equall with God: None since the world begun,  
Allum'd it to himselfe, but onely hee.

Say, was not this a cursed childe of *Cham*,  
That list himselfe 'boue father *Abraham*?

10.

We saw him gasping yeild his latest breath,  
Others he holpe, himselfe he could not saue:  
His God-head like a man endured death,  
Now lyes his body senselesse in the graue.

Then let vs see if he will rise to morrow,  
And rid his poore Disciples from their sorrow.

11.

They mought (perhaps) by night haue stolne him thence,  
So drawne the people to a further error:  
But we haue set a watch for our defence,  
A guard to vs, and vnto them a terror.

Let others talke their pleasure for a spurt,  
Dead men (say I) will neuer doe vs hurt.

12.

Did we not well in dooming him to die,  
Who being poore, aspir'd vnto the Crowne?  
A mortall man, challeng'd diuinitie?  
'Twas more then time to pull this fellow downe.

Thus in the Temple as they walke, and jet,  
Each one the others saying doth abet.

13.

These and such like discourses there they held,  
In triumph sang before the victorie:  
In malice swim'd, in pride list-vp they swell'd,  
The end turn'd to their shame, and infamie.

" So men that in their neighbours fall doe glorie,  
" Shall see him glad, when they themselues be sorie.

Meane

The heaviness  
and mourning  
of the Disci-  
ples and other  
Believers.

14.

Meanwhile, the sad Disciples of our Lord,  
And holie Women, such as lou'd him living,  
Assembling in one place with ioynt accord,  
Consume their eyes with teares, their hearts with griewing:  
They hang their heads, sighing one with another,  
As tender children robbed of their mother.

15.

A Sabbath day 'twas, and a solemne feast,  
But all their mirth was turned into mourning:  
Their restless sorrowes yeilded them no rest,  
Cold feare seiz'd some, with zeale some harts were burning.  
All comfortlesse, none comforted his mate,  
Like men aston'd by Basiliskes they fate.

16.

Some, first their owne faint-heartednesse accuse,  
Some, Pilat and the Romanes doe condemne:  
All ioyntly blame the Rulers of the Iewes,  
For murthring him who did no hurt to them.  
Not one remembred what Christ oft had said,  
To comfort them when they were most dismayd.

17.

How hee was borne to suffer griefe and paine,  
As in the Psalmes and Prophets it is writ:  
To suffer death, yet soone to rise againe,  
Then mount to heau'n, and their in glorie sit.  
This lesson often taught them, they forgot,  
Or scarce belieu'd, or vnderstood it not.

18.

Mathe 16.10.

Thus that whole day, and all the night they spent,  
As mourners vse, for dearest friends departed:  
The men their clothes, their hayre the women rent,  
Sad in their faces, yet more sable-hearted.  
Early next morne before the breake of day,  
Some holy women hyc themselues away.

Their

19.

Their errand was, the *Sepulchre* to see,  
The place, for loue of him that in it lay:  
To doe on Christ a worke of pietie,  
Their latest dutie to the dead to pay.  
Of sweet and costly spices they brought store,  
To doe't well once, which could be done no more.

20.

Here was that blessed *Mary Magdalen*,  
Which in his life time did on him such cost:  
As made the Traitor *Iudas* to repine,  
And wretchedly complaine, that all was lost.  
Once more this holy Woman doth her best,  
To shew her zeale to Christ among the rest.

21.

This was indeed a holy Pilgrimage,  
A pious Christian worke of pure deuotion:  
If all the Pilgrimes in this later age,  
Did ground their iournies on so good a motion:  
With slender errors men might well dispence,  
Nor at the ciuill custome take offence.

22.

Here my deuotions, Lord I humbly tender,  
Vpon the Altar of a contrite heart:  
A sacrifice I offer, poore and slender,  
Yet such as thou acceptest in good part:  
The calues of lips prepared thee to praise,  
For thy great Grace, and mercies many waies.

The Author  
prayeth briefly

Hof. 14. 2.

23.

But chiefly for thy precious Death and *Passion*,  
The meanes that frees vs from the Diuels thrall:  
Consummate by thy strange *Resuscitation*,  
The root of liuely hope in Christians all.  
So make vs die to sinne, and liue to thee,  
That to good workes disposed we may bee.

1. Pet. 1. 3.

Now

24.

Now marke the storie of the *Resurrection*,  
 Each circumstance deserueth deepe attention:  
 Let eares, and hearts with reuerent subiection,  
 Yeild full assent. (it is no feyn'd inuention.)  
 The truth in euery point appeares so plaine,  
 To amplifie vpon it, were but vaine.

The women  
 coming to  
 the Sepulchre.  
*Matth. 28.*

25.

When first the women came vnto the place,  
 What formerly befell, the Text doth shewe:  
 A glorious Angell with bright-shining face,  
 His garments whiter then the driuen snowe,  
 Descending strangely made the earth to quake,  
 For feare of whom, the armed watch-men shake.

26.

A band of Romane souldiers well provided,  
 Were set to keepe the bodie from surprising:  
 Their pollicies the Lord of Hosts derided,  
 This guard confirms our Saviours pow'r full rising.  
 In their owne craft Iew-Statists were 'ore-reach't,  
 Christs godhead more confirm'd, which they impeacht.

27.

A Simile or  
 Comparison.

" Ther's no disaster like i'th' warresto that,  
 " As when a Chiefetaine, trusting by his wit,  
 " To cheat his foe-man with a cunning plat,  
 " Is catch't himselfe, and fowlely foyl'd in it.  
 So here this subtile Iewish stratagem,  
 Made more for Christ, and quite confounded them.

28.

The watch amazed with that glorious vision,  
 Dead stricken in a swoond vpon the place,  
 Reuiuing with some little intermission,  
 Aduisedly bethinke them on the case:  
 The fact was cleere, and not to be conceal'd,  
 By vs (said they) 'twere best to be reueal'd.

It's

29.

It's like enough, as lately at the *Passion*,  
The miracles there done, converted some :  
So, things here hap'ning in so strange a fashion,  
Caul'd many to the Christian Faith to come.  
Onely some of them posted to the Jewes,  
And freely op'ned to them all the newes.

Class 4. St. 189.

30.

Perhaps they told it to a fayre intent,  
Prick't in their hearts with such an heau'nly sight,  
Not well fore-casting what might be th'euent,  
Nor that the Priests informed of the right,  
Would offer to oppose a truth so cleere,  
But feele remorse when they thereof did heare.

31.

Yet who could hope for any true compunction,  
I'th' hearts of Iewish Priests, in whom Christs warkes,  
When 'mongst them he discharg'd his holy function,  
Could not beget the smallest fire sparkes  
Of burning zeale to *Truth*, by him affirm'd,  
And fully out of holy writ confirm'd.

32.

No, no : Those ghostly fathers soone assemble,  
With Elders, Scribes, and others of that rable :  
Against their knowledge falsely they dissemble,  
To blurre the truth, devise an idle fable,  
That Christs Disciples closely thither crept,  
And stole him thence, the whilst the watchmen slepe.

The Priests  
corrupt the  
souldiers with  
money.

33.

To gaine some credit to this truthlesse tale,  
The souldiers were entic't, and wonne with bribes,  
To set their faith and honestie at sale :  
(A shamelesse pranke of Priests, and learned Scribes)  
Those men of warre with large rewards thus hir'd,  
Consent to say as th' Elders had conspir'd.

Oh

Auarice:  
1. Tim. 6.

34.

" Oh what a cursed crime is Auarice ?

" The root from whence springs many a damned deed :

" A couetous man hath share in euery vice,

" His money he adoreth in Gods stead.

" His soule for money he consents to sell,

" His Counting-house, is heau'n : the Church, his hell,

35.

Twas money first made Iudas to deuize,

Against his Lord, that plot of treacherie :

Twas money made the Souldiers bolster lyes,

Against the truth, and known veritie :

The Deuill taught those Iewish Priests the skill,

For crossing Christ, to worke their wretched will.

36.

Strange was the cancred malice of these Iewes,

Who rather then confesse their fault, and mend :

Would yeild, themselues thus grossely to abuse,

With all their race, eu'n to the later end.

For as the Fathers taught the watch to say,

So doe their children prattle at this day.

37.

What hapned  
to the Women  
at the Sepul-  
cre:

But note what to those holy Women fell.

The watchmen maz'd, halfe frighted of their wits:

The Angell cheer'd, and vs'd the women well,

Vpon the Tombe dore-stone he sweetly sits :

Plucke vp your hearts, (saith he) be not afraid,

Come see the place whereas the Lord was laid.

38.

Hee's risen from the dead, as oft he told you,

With speed to his Disciples make it knowne :

Be strong in Faith, let no suspicion hold you,

Himselfe ere long in person will be showne :

Him, you and they in Galile shall see,

Loe what I speake, will sure fulfilled bee.

39.

In feare and ioy they parted thence apace,  
To make relation of the Angels errant:  
Ere farre they were remoued from the place,  
(Their faith to strengthen by a further warrant)  
Vpon the way, their Lord directly meetes them,  
And with a gracious salutation greetes them.

40.

As soone as they beheld him with their eyes,  
Amazed at the strangenesse of the thing:  
To free their hearts from doubt of phantasies,  
Straight with their hands to feele him they begin:  
Yet humbly as for such a Lord was meet,  
Pressing to touch him onely by the feet.

Matth. 18. 9.

41.

Those feet, for which a Bath as salt as bryne,  
Blest *Magdalen* prepared at a dinner,  
With teares distilling from her blubbr'd eyne:  
(Now holy Woman, Once a noted sinner.)  
Kissing them with her lips incessantly,  
And wip't them with her haire, till they were dry.

Luke 7. 39.

42.

Those feete, which lately nayled to the tree,  
Gave drops of blood, all pretious baulmes excelling  
To cure the wounded soules of thee and mee,  
And purchase pardon for our soule rebelling  
Against heau'ns King: which none else could haue done.  
But onely hee, Gods sole begotten Sonne.

43.

With reuerence they coupled adoration,  
Now well assur'd of his diuinitie:  
On him they fixe the hope of their saluation,  
Who ouer death and hell, gat victorie.  
Blest Women-Saints, selected first to see  
Their Sauour, in his state of Majestie.

Hath

44.

3. Cor. 1. 27.

Hath not God chosen things of small esteeme,  
And foolish in appearance, to confound  
Such as in th'eyes of worldlings glorious seeme?  
Examples daily prouing this, abound.

Christs birth to simple shepheards first made knowne,  
His *Resurrection* first to women showne.

45.

1. Cor. 15. 17.

He comforts them, as th' Angell late had done :  
Take courage now, there is no cause of feare :  
Vnto my brethren (O sweet words !) goe runne,  
Tell them the truth of all that's hap'ned here.

Command them hasten into *Galilee*,  
For there my selfe in person shall they see.

46.

1. Cor. 15. 10.

Next witnesses are *Peter*, and Saint *John*,  
Who prickt with zeale vpon the first relation,  
With all their might vnto the place they ran.  
To testifie their holy emulation.

Shrowd-clothes within the Sepulchre they find,  
The bodie gone, those onely left behind.

47.

Verse 10.

The sight whereof begets in them beliefe,  
Remembring then what Scriptures did containe :  
That he must suffer death, oppressed with griefe,  
Yet triumph ouer death, and rise againe.

Thus sealed in their faith, home they returne  
Repleat with ioy, and cease thenceforth to mourne,

48.

Luk. 24. 23.  
and Mar. 16. 13

Twice more he shew'd himselfe that very day,  
Desirous soone to put them out of feare.  
As two of them to *Emmaus* held their way,  
In shape (at first) vnknowne he did appeare.

By Scriptures prouing how it ought to bee,  
And breaking bread, They saw that it was hee,

Whereas

<sup>49.</sup>  
Whereas before they rested in dispaire,  
(Their wordes to Christ himselfe imply no lesse)  
Ere he was dead (forsooth) their hopes were faire  
He should haue saued them : (so they confesse)  
Inferring thus, since he was dead and slaine,  
That now their further hope in him was vaine.

Lev. 24. 11.  
Note it.

<sup>50.</sup>  
" An error deeply rooted in the heart,  
" Requires great paine and skill to moue it thence.  
Christ to his Schollers often did impart,  
A doctrine whereat still they tooke offence :  
He preacht of suffrings, persecutions, crosses,  
Yet they corrupt the Text with carnall glosses.

<sup>51.</sup>  
Their Christ must be a pow'rfull earthly King,  
The Priests and Scribes therein at first misse-led them :  
We find them alwayes harping on that string,  
With such grosse food their fleshly motions fed them :  
But when he rose from death, and shew'd his glorie,  
Then they belceu'd aright the sacred storie.

<sup>52.</sup>  
Thus yeildeth he to their infirmities,  
Nor leaues them till in faith he makes them sound :  
To all their senses he himselfe applyes,  
That in the end with him they might be crown'd,  
And of their precious faith receaue the pay,  
Their soules saluation at the later day.

1. Pet. 1. 9.

<sup>53.</sup>  
That euening when they altogether met,  
For feare of Iewes within a priuate place :  
Eu'n in the midst of them where they were set,  
When doores were shut, he stands before their face :  
Salutes them, shewes his hands, and pierced side,  
Wherewith all present there were satisfide.

T

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Salutes them, shewes his hands, and pierced side,  
Wherewith all present there were satisfide.

T

That

54.

That day, three times, at Morning, Noone, and Euen,  
Himselfe he offred to be seene, and felt.  
Could any fairer prooffe then this be given?  
For our behoofe the Lord thus freely dealt.  
And so he made his deare Disciples glad,  
Who euer since his Passion had beene sad.

55.

Th'Apostle *Thomas* absent in that season,  
Informed by his fellowes of the troth,  
Would not beleue a thing so farre past reason,  
Vnlesse by seeing, and by feeling both  
The nayled hands, and gored feet and side,  
With fingers thrust therein, it might be tride.

56.

Hereby the Truth receau'd more confirmation,  
Christ yeilding to our imbecilitie:

1oh. 20. 26.

Some eight dayes after in the selfe same fashon,  
(*Thomas* then sitting in their companie)  
Comes in among them, bids him see, and feele him:  
Who forthwith for his Lord and God doth stile him.

57.

No sooner had Saint *Thomas* so confest,  
The Lord his faiths confession did accept:  
Yet with more emphasis pronounc't them blest,  
In whom true faith should worke as full effect,  
Though him in person they had neuer seene,  
Nor euer with him conuersant had beene.

58.

Agracious, sweet, and heau'nly consolation,  
To all who firmly with a stedfast faith,  
Embrace *The Word* which guides vs to saluation,  
And freely yeild assent to what Christ saith.  
Our faith by hearing comes, and not by sight;  
Is fruitfull in good workes, if it be right.

Rom. 10.

More

59.

More signes and tokens yet then these, were wrought,  
For full assurance of the Resurrection:  
To write them all, it was not needfull thought,  
Th'Euangelists had not their owne election,  
But wholly guided by the holy Sprite,  
As much as was expedient, did write.

60.

It's written, how he asked of them meate,  
They gaue him honey-combe, and broyled fish:  
Then in their presence he thereof did eate,  
And forthwith quits them with a better dish;  
A heauenly food, their hungrie soules to cherish;  
Who soundly feedes thereon, shall neuer perish.

61.

The wordes which he before his Passion told them,  
He freshly calls vnto their memorie:  
That fast in minde they afterwards might hold them,  
The substance of the sacred Historie  
Concerning Him, his Passion, and his Rising,  
To cause them stand on Faith, not on surmizing.

62.

Their wits were dull, and slow of apprehension,  
Which he vouchsafed by grace so to enlighten,  
As that to th'holy Text they gaue attention,  
And so their former errors all, doe righten;  
Fully confirm'd in this point of their Creed,  
Their mindes from doubts and scruples wholly freed,

63.

Most grosse had beene their incredulitie,  
If seeing proofes farre cleerer then the Sunne,  
All jumping with the sacred Historie,  
With vnbeleeuing Rabbins they had runne,  
Shutting their eyes through malice, or of spite,  
And louing darknesse rather then the light.

T 2

Yet

64.

1. Cor. 15.

Yet for their better satisfaction,  
 Five hundred men and more in open viewe,  
 All at one time were wirtneſſe to the action:  
 What needed more to proue the ſtorie true?  
 Where two or three confirme a thing by oath,  
 'Mongſt honeſt men it's taken for a troth.

65.

Let Infidels blaſphemouſly deride,  
 And ſcorne this doctrine of the *Reſurrection*;  
 The ſtorie here ſo cleerly iuſtifie,  
 Affords to all, but Atheiſts, ſatisfaction:  
 " Yet faith, though furthred by ſuch helps as theſe,  
 " Is Gods free gift, beſtow'd where he doth pleaſe.

66.

The 'article of  
 our Creede  
 touching the  
 Reſurrection,  
 by Chriſt pro-  
 ued; and Sad-  
 duces confu-  
 ted.

Matth. 22.

The Sadduces, in ſooth meere Epicures,  
 Who in this life plac't all felicitie,  
 Deuoted wholly to their worldly pleaſures,  
 Suppos'd the ſoule did with the body die:  
 They preſt our Sauour with a weake obiection,  
 Intending to confute the *Reſurrection*.

67.

Of all the cauills vs'd againſt our Lord,  
 By Iewes or Gentiles to oppoſe the Truth,  
 (Whereof the ſacred Writers make record)  
 There's none ſo fond as this which here enſu'th:  
 By groſſe conceiting in that bleſſed life,  
 A carnall coupling of the Man, and Wiſe.

68.

In *Socrates*, or *Platoes* heathen ſchooles,  
 Had theſe men ſuch a ſottiſh queſtion mou'd;  
 I gheſſe they had beene hiſſed out for fooles,  
 No anſwere to ſo fond a ieſt behou'd.

1 Pet. 3. 34.

Yet he by Scriptures doth them ſo confute,  
 That others wonder, and themſelues ſtand mute.

You.

69.

You erre (saith he) through Scriptures ignorance :  
(Of errors all in faith, the chiefest ground.)  
For, Saints possessing heauens inheritance,  
To marriage Rites and duties are not bound :  
But Angell-like doe liue in full perfection,  
To carnall Lawes no longer in subiection.

70.

Of *Abr'ham*, *Isak*, and of *Israel*  
I am the God. (Saith God who liues for aye.)  
Is he a God of dead, or liuing? Tell.  
The men were dumbe, and had no more to say.  
A shallow question answer'd most profoundly,  
The Resurrection thence confirmed soundly.

71.

By sundrie places of the elder Writ,  
The *Resurrection* plainly taught wee see :  
*Dauid* the King directly points at it,  
So doe some Prophets else aswell as hee.  
These properly relate to Christ our Head,  
Whom Scriptures call, the first fruits of the dead.

72.

As hee is first, and sanctifies the rest,  
So shall the members with their head partake :  
If Christ his resurrection bee confest,  
For rising of our bodies, it doth make.  
We must acknowledge both, or both denie :  
For Scriptures both alike doe iustifie.

73.

Good *Iob*, a righteous man of speciall note,  
Most cleerly of this point did prophetic :  
His Creed in this behalfe he plainly wrote,  
That in his flesh, and with that very eye,  
He should see God, through his Almighty powre,  
Though wormes his earthly carkeasse did deuowre.

T 3

Such

The generall  
resurrection  
further proued  
and described  
out of Scrip-  
tures.  
*Psalm* 16. 2.  
*Hag* 6. 2.  
*1. Cor.* 15. 20.

*Iob* 19. 27.

74.

2. Mat. 7.

Such was the hope of those renowned Jewes,  
Whose constancie deserueth admiration,  
Whom shamefully *Antiochus* did vse,  
And vrge them to haue done abomination :

Verf. 9.

With ioy they suffred death in bitter paine,  
Assur'd that God would rayse them vp againe.

75.

Heb. 11.

What giues men courage in a cause that's good,  
Expose their persons freely to all dangers:  
For King and Countries sake to spend their bloud,  
Vpon this earth accompt themselues as strangers :  
But full assurance of those future ioyes,  
Whereto all earths delights compar'd, are toyes ?

76.

Yea some, in life and manners most prophane,  
Who seeme to care for neither God, nor Deuils :  
With sodaine terrors often-times are tane,  
Their conscience them accusing of their euils :  
Confounded in their hearts, are forc't to tremble,  
Vnable longer closely to dissemble.

77.

Ecc. 37.

Marke how an heape of bones dry'de-vp, and withred,  
With flesh and sinewes clothed were of new :  
In troupe like armed men on sodaine gathred,  
To shadow-out what lastly shall ensue,  
When as th' Arch-Angels trumpet shrill will sound,  
The Sea yeild vp her dead, and so the ground.

78.

Reuel. 20. 13.

1. 2. 42.

A noble Jewish Scribe, a man of fame,  
Belou'd of God, of Kings a favorite :  
Reueal'd to him in vision sawe the same ;  
And for our comfort in his Booke doth write,  
The Resurrection full of state, and glorie,  
Obserue that parcell of his worthy storie.

79.

A people numberlesse stood on Mount *Sion*,  
Praying the Lord of heau'n in Psalmes, and Hymnes :  
One taller then the rest (as 'twere a Lion  
'Mong lesser beasts) much fairer in his limmes,  
Put crownes vpon their heads, palmes in their hands,  
Whereat this holy man amazed stands.

80.

An Angell tells him, these men mortall were,  
Now are they cloth'd with immortalitie :  
The *Sonne of God* is he whom thou seest there,  
Which giues them crownes, and palmes for victorie :  
Sith they his name once manfully confest,  
Now in his Kingdome he esteemes them blest.

81.

So in another place he giues vs warning,  
Our hearts and vnderstanding to reforme :  
(A godly lesson, short, and worth the learning)  
That after death we may escape the storme,  
Which downe to hell all wicked men will driue :  
For good and bad, must after death reuiue.

chap. 14. 34.

82.

The Sonne of *Amos*, Prophet most diuine,  
None spake of things to come more plaine then hee,  
As if they had beene set before his eyne :  
Hee sayes, that dead to life restor'd shall bee.  
Awake yee that in dust now lye, and sing :  
For as the watred herb, so shall you spring.

2/47 26. 19.

83.

To thee sweet louely *Daniel* was reueal'd  
This mysterie, most needfull to be knowne :  
Thou laidst ope that, when others close were seal'd,  
This doctrine in our eares by thee is blowne :  
That such as sleepe in dust, shall yet awake,  
Some in great glorie, some in shame partake.

DAN. 12. 2.

84.

Note the vani-  
tie of world-  
lings and E.  
pictures de-  
scribed.  
Wisd. 2.

Well doth the wise King, wicked men vpbraid,  
Their sottishnesse and foolerie deride :  
Who with the shortnesse of this life dismayd,  
And thinking on none other like beside ;  
Exhort each other here whilst they haue leasure,  
To spend their dayes in vanitie, and pleasure.

85.

Edmund & Bi.  
dammus, etas  
moriemur.  
1. Cor. 15.

Our time (say they) is short, and full of care,  
There's no returning backward from the graue :  
Our breath is as a smoake, or subtle aire,  
A small assurance of our life we haue :  
Our bodies breathlesse made, will soone be rotten,  
We and our names be sodenly forgotten.

86.

Come on, let vs enioy the present time,  
Let's frolike freely in our ages spring :  
Anoint our selues with costly oile, quaffe wine,  
Refresh our hearts with each delightfull thing :  
Let's leaue some tokens to posteritie,  
Of our voluptuous sports, and jollitie.

87.

Let's grinde the poore, the widdow, and the iust,  
Our will (when we haue pow'r) esteeme for Law :  
Looze all the reynes of libertie t'our lust :  
What need we of our Elders stand in awe ?  
From mirth and pleasures they seek to restraine vs,  
In crabbed wayes of vertue they would traine vs.

88.

Their ends to ours are meerly opposite,  
The wayes which we walke in, to them are grieuous :  
They thinke we all run wrong, themselues goe right,  
Of youthfull sports they studie to bereaue vs :  
They call themselues Gods children : let vs proue,  
What good in fine betides them by his loue.

These

89.

These be the doctrines of the damned crew,  
Whom scornfully the Wise-man reprehendeth :  
From Epicures those principles they drew,  
Their life and precepts hereto solely tendeth,  
The Resurrection flatly to denie,  
Thinke soules and bodies both together die.

90.

But when in Hell these wretches feele their torment,  
Feare and amazement will their soules oppresse :  
Then all too late they shall begin repent,  
Their former error, vrg'd with grieve, confesse.  
Beholding blessed Saints, whom once they scorn'd,  
Sitting on seates, with glorious crownes adorn'd.

Wisd. 9.

91.

Loe, these be they whom whilom we derided,  
Their vertuous life, we reck'ned to be madnesse :  
Now God for them hath graciously provided,  
Conuerted all their mourning into gladnesse.  
Woe worth the time, when we so grossely err'd,  
And our amendment totally deferr'd.

92.

Would cursed Atheists, and loose Libertines  
(Of whom so many in these dayes abound)  
Oft ruminare and thinke on this by times,  
If in this point of Creed, their faith were sound,  
That soules and bodies in the Iudgement day,  
Shall both be ioyn'd, and ioyntly haue their pay :

93.

(As friends or linked mates that mischief plot,  
In felonie, or treason doe conspire ;  
Conuicted of the crime, haue both one lot,  
Offending both alike, receaue like hire :  
Like fault, like forfeit Iustice doth decree,  
Shee's blinde, and neuer can the parties see.)

A Simile.

Then

94.

Then would not vice and lewdnesse be so rise,  
 Nor plaine and honest dealing laid aside :  
 More faith and loue would be t'wixt man and wife,  
 Lesse surfetting in riot, and lesse pride.  
 For either hope of heau'n, or feare of hell,  
 Would force such as beleue them, to liue well.

95.

More proofes  
 of the resur-  
 rection.  
 By Christ, and  
 his Apostles,  
 and others.

This Article ought not so strange to seeme,  
 If former things with future we compare :  
 Wee reade, some dead restor'd to life haue beene,  
 Admit examples in this case be rare;  
 Yet if some haue beene so, why may not more ?  
 And all in th'end, as well as few before ?

96.

2. Cor. 15. 29.

If good men in this life alone haue hope,  
 About all else most wretched were their state :  
 Gods Iustice therefore seemes to haue this scope,  
 Both good and bad, once to remunerate.

Luk. 16. 25.

Some here, with all delights haue full refection,  
 Some others find it in the resurrection.

97.

No man confessing God, doubts of his pow're.  
 As all things by his Word, of nought were made;  
 So all againe in minute of an hou're,  
 At will he can consume, and cause them fade :  
 That thing which once was, he can soone restore,  
 As well as make it, when 'twas not afore.

98.

The seed which plow'men burie in the earth,  
 As doe our bodies in the graue, so dyes it :  
 But dying, it receiues an other birth,  
 Which death adornes it more, and dignifies it.  
 So shall our bodies rise the very same,  
 But much more glorious, and with greater fame.

Not

99.

Not as at first, their substance corruptible,  
But in a perfect state of incorruption :  
Not as at first, vile, base, and contemptible,  
But qualifi'de to honour, and promotion :  
Not weake, nor outward helpes (as lately) needing,  
But sprit-like, wanting neither clothes, nor feeding.

100.

Had *Adam* in his innocence remain'd,  
He should haue lacked much of that perfection,  
Which God out of his goodnesse hath ordain'd,  
For Saints made glorious in the Resurrection :  
Though Epicures and damned Atheists scoffe it.  
Men fearing God, are most assured of it.

101.

The members shall be like vnto their head,  
Our bodies chang'd, and fashion'd like to his :  
Not to returne againe where they were bred,  
But ioynd vnto their soules, to liue in blisse.  
As he vp to the heavens did ascend,  
All that be his, with him must thither wend.

*Phil. 3. 21.*

102.

What bootes it him, who combats for a crowne,  
His Riual slaine, himselfe to lie in durance ?  
If hauing wonne the field, hee's still kept downe,  
Of state and life enjoying small assurance ?  
Our Combatant o'recomming, takes the Crowne :  
Enioyes the Kingdome solely as his owne.

*A Comparison.*

103.

By rising from the dead, he death subdude,  
Else by his *Passion* nothing could we gaine :  
Yf still in graue his body had beene mew'd,  
Our faith and hope in him, had all beene vaine.  
But death he swallow'd vp in victorie,  
As was foreshew'd vs by sure propheticie.

*Es. 25. 8.*

His

104.

Mat. 1. 3.  
Luke 24. 50.

The Ascension  
of our Sauior.

His resurrection prou'd so many wayes,  
By signes and tokens not to be denide,  
Helu'd among th'Apostles fortie dayes,  
Then taking them to *Bethanie* aside,  
He there bestow'd his blessing on th'eleuen,  
And in their sight was carried vp to heauen.

105.

A Simile.

As when a father tending in his heart,  
His children bred-up euer in his sight:  
Enforc't from them in th' instant to depart,  
Bequeathes them for a farewell all his right  
In what he hath, which may be for their good;  
Iust so the case with Christs Apostles stood.

106.

So they like Orphanes of a louing Sire,  
By some surprisall sodenly bereft.  
To manifest their loue and hearts desire,  
Stand gazing all amaz'd, as if by theft  
They had beene robd: Their eyes full fixt are bent,  
The way through which that pretious bootie went.

107.

Two holy Angels sodenly appeare  
Attr'd in white; (a badge of innocence)  
Ye men (quoth they) why stand you gazing here?  
This Iesus who from you is taken hence,  
In sort as you haue scene him vp ascend,  
So shall he come againe in the worlds end.

108.

P/. 68. and Eph. 4. And thus triumphant mounting vp on hie,  
(As long before the sacred Psalmist chaunted)  
Captiue with him he led Captiuitie,  
His foe men all were put to flight, and daunted.  
The Deuill, Death and Hell with all their traines,  
Like captiues settred fast in Iron chaines.

No

109.

No Romane in the highest of their state,  
So iustly triumpht on their conqu' red foes.  
They eftsóones lost, what formerly they gate,  
What Chríst once wonne, he neuer more can lose.  
His seruants from those Tyrants he set free,  
Restor'd them to perpetuall libertie.

110.

Now sits he seated in his heauenly Throne,  
Millions of Angells waiting at his becke:  
His foes to punish, to protect his owne,  
To cherish these, but giue to those a checke.  
All pow're is his in earth, and so in heauen,  
Both in his right, and by his father giuen.

111.

By lawfull conquest he this honour wonne,  
His life a warfare was, so should ours bee:  
His souldiers must go on, as he begonne,  
Perseuer to the death, and neuer flee.  
For those a Crowne of glorie he prepar'd:  
Such seruitors are sure of their reward.

112.

Christ as a King sits on a high Theater.  
His men of Warre march alwayes in his sight:  
To know their valours he needs no Relater,  
But sees who turnes his backe, and who doth fight.  
Perseuerance makes men with him accepted,  
Back-sliders from his presence are reiected.

113.

Who can behold his Sou'raigne without blushing,  
That placed at a breach to make defence:  
When th'enemie runs fiercely thither rushing,  
Then he for feare of danger flyeth thence?  
No place shall he haue in the Church Triumphant,  
That proues false hearted in the Militant.

Matth. 28. 18.

Exhortations  
to suffer affli-  
ctions with  
Christ.  
Rom. 8. 10.

A Compa-  
rison.

Another  
Comparison.

Rom. 8. 18.

Haith

114.

Hath not our Chiefetaine brauely led the way?  
 His sole example may suffice to moue vs.  
 Sith he commandeth ought not we obey?  
 It's for our good that he is pleas'd to proue vs.  
 His seruants whom he tries, he keepes from falling,  
 His Grace confirms them surer in their calling.

2. Cor. 11. 8. 9.

115.

All sufferings in this life, and all oppressings,  
 How great soe're they seeme to flesh and bloud:  
 Are but flea-bitings to those great rich blessings,  
 (If they by vs were rightly vnderstood)  
 Which he hoords vp, and keepes for vs in store,  
 So we walke on, as he hath done before.

116.

*A Simile.* Who would not gladly with his Prince partake,  
 In deepest dangers of the sharpest warres:  
 Expose himselfe to perills for his sake,  
 His bodie load with wounds, his face with scarres:  
 Assur'd in fine the victorie to gaine,  
 And fellow-heire with him in state to raigne:

Rom. 8. 17.

117.

*Heb. 12.* " Those Sonnes whom Fathers loue, they most correct:  
 " And chastic'd children loue their parents best:  
 " Our sonnes whom least we loue, we most neglect,  
 " Best Souldiers to the hard'st assaults are prest.  
 " A Generall makes like account of dastards,  
 " As most reputed fathers doe of bastards.

118.

*Ab. 14. 23.* In at heau'ns Gate no entrance can be found,  
 But onely thorow many tribulations:  
 The Saints that now liue there in glorie crown'd,  
 Good men, and vertuous in their generations,  
 From trialls and afflictions were not free.  
 And if not they, then tell me why should wee?

What

119.

What man is he that combats for a Crowne,  
But bends his thoughts directly to the prize?  
When in the lists he once hath set him downe,  
No dangers doe appeare before his eyes:  
All hazards seeme but strawes cast in his way,  
He neuer lookes on them, but at the prey.

*Amile.*

120.

Looke to our Faiths first Author and Perfeſtor:  
The hope of ioy, made him deſpiſe all ſhame,  
Endure the Croſſe: (therein hee's our director.)  
Wee muſt, as he did, ſtrive for that beſt game.  
(What gaines the man who all the world ſhould win,  
And loſe his ſoule to Satan by his ſin?)

*Heb. 12.*

*Matth. 16. 24.*

121.

Examples each-where in Gods booke abound,  
With precepts many thereunto exciting:  
Among the ancient Hebrewes may be found  
A Catalogue, againſt Afflictions fighting:  
A cloud of Witneſſes for imitation,  
To make vs partners with them in ſalvation.

*Heb. 11. and 12.*

122.

With ſundry ſorts of torments they were frighted,  
To change their Faith, and alter their Profeſſion:  
In miſt thereof, it ſeemes they were delighted,  
Refuſing when 'twas offered them, remiſſion:  
Of bitter croſſes making their election,  
In hope to find a better reſurrection.

*Chap. 12. 35.*

123.

With ſcornefull taunts and iealtings ſome were mock't,  
Made gazing-ſtocks for men at them to wonder:  
Imprisoned, then their braines with ſtones out-knock't,  
And others in their middles ſaw'd aſunder:  
With fire and ſword were put to execution,  
By curſed Caiſſes full of all pollution.

Some

124.

Some walk't about in skins of goates and sheepe,  
Of worldly comfort wholly destitute :  
In mountaines, dennes, and hollow caues did keepe,  
Assur'd by faith, that God would retribute,  
Rewarding those who wrongfully did suffer,  
And plaguing them that iniuries doe offer.

125.

Of Christian Martyrs stranger things are told,  
Whilst Romane heathnish Tyrants proudly swaid  
That crushing Scepter : Each sort young and old,  
The ancient Matrone, and the tender Maid,  
Endured all that tyrants could inuent,  
Yet taking comfort in their punishment.

126.

Of Christs  
comming to  
Iudgement in  
his glorie.  
1. Pet. 3.

They knew their Lord in glorie would returne,  
That th'heav'ns which are (like smoke) should passe away :  
That th'earth with all the workes therein must burne,  
At his appearance in the later day :  
A better place for them was kept in store,  
Where they should taste of paine and grieve no more.

127.

25. 12. 4.

That wicked men which did them vexe and trouble,  
Pufft-up in pride, against Gods people swelling :  
In *that great Day* shall be consum'd like stubble,  
And euermore in Hell to haue their dwelling :  
To weepe and gnash their teeth through cold and heat :  
To freeze, yet frying grievously to sweat.

128.

Rev. 6. and  
Math. 24. 36.

*That Day* at vnawares shall ouer-take them,  
As in the time when *Noah* built the Arke :  
Then sodaine feare and dread shall sorely shake them,  
They'll seeke to hide in caues, and corners darke;  
Desire the rocks and mountaines them to couer.  
There from the Iudges face vnscene to houer.

But

129.

But none out of his presence may abide  
All eyes must needs behold, and on him looke,  
Yea th'eyes of him who pierc't his pretious side:  
Each one shall haue his iudgement by a booke,  
His Conscience wherein his deeds are writ,  
The same must him condemne, or else acquit.

*Rev. 1. 7.*

130.

How can a worldling wallowing in his vice,  
Addicted all to sensualitie,  
Making this Earth his onely Paradise,  
Who neuer did one deed of pietie.  
Thinke on that day, and not resolute to amend,  
Or in dispaire, his wretched life to end?

131.

Their wicked workes in order shall be cited,  
What ill they did, what good they left vndone:  
Thus standing of those crimes at barre indited,  
The sentence of the Iudge they'll seeke to shunne:  
But proofes against them pregnant will appeare,  
So then their finall Iudgement they shall heare.

*Matth. 25. 41.*

132.

Goe hence ye cursed to eternall fire,  
For damned diuells, and their Angels kindled:  
With them for euer to receaue your hyre.  
Thus in a moment out they shall be singled,  
Thrust downe into the pit of endlesse paine,  
From whence all hope of comming out is vaine.

The heauy sentence against the damned, at the last Iudgement.

133.

Who hath beene present at Assize or Sessions,  
With heed vpon the pris'ners cast his eyes:  
Men charged with grosse crimes, and fowle oppressions,  
With treasons, murders, thefts, and robberies:  
All capitall offences by iust rigour,  
If countries lawes be left to haue their vigour.

*A Compassion.*

134.

To one, the Prince himselfe a pardon brings,  
 Leaues others to the Iustice of the Land:  
 Note how that one cheeres vp himselfe and sings,  
 The rest all heartlesse like dumbe Idols stand.  
 Yet much more horroure shall possesse their heart,  
 Who from that barre must downe to hell depart.

135.

Ther Atheists with Idolaters shall meet.  
 Loose Libertines and Epicures ioyne hands:  
 Arch-heretickes each other sowlly greet,  
 All linked fast in Iron chaines and bands:  
 The thought whereof would driue to desperation,  
 Men lacking helpes of ghostly consolation.

136.

Ther's then no time of pardon, or of grace,  
 'Twill be too late to thinke vpon repenting:  
 Mercie is fled, and Iustice come in place,  
 The Iudge implacable without relenting.  
 Fierce fiends, the Iaylers, 'pointed to torment,  
 On rigour with extremitie all bent.

137.

A two-fold punishment augments their anguish,  
 The sense of hellish paines, is but the least:  
 Losse of heau'ns ioyes constraines them fret and languish,  
 Hereby their torments chiefly are encreas't.  
 Their enuie at the others blessed state,  
 Makes them both God, and all his Saints to hate.

138.

Then shall the godly triumph and reioyce,  
 Beholding Christ their Lord in Maiestie:  
 Encourag'd with that comfortable voyce,  
 Wherewith lowd in their hearing he will cry,  
*Come blessed Children* of my heauenly father,  
 All you into my Kingdome I will gather.

*Pena sensus.*  
*Pena damni.*

The ioyfull  
 and comforta-  
 ble speech of  
 our Saviour to  
 the Elect, at  
 that day.

For

139.

For you it was prepared long agoe,  
A gift of God, no purchase of your owne :  
Like gracious children you have liued so,  
Such workes of mercie on my members showne,  
That now your vertuous deeds shalbe rewarded,  
Your selues from Satans clawes securely guarded,

140.

One cup of water for my sake bestow'd,  
(A gift of slender value in its kind.)  
If that from faith and charitie it flow'd,  
Shall neuer faile a recompence to find.  
To clothe the naked, hungry folke to feed,  
Are workes for which the donour hath his meed.

Mat. 9. 41.

141.

Come fellow-heires, the Crowne with me inherit :  
(For you with my heart-bloud I dearly bought it.)  
Receave it as my gift, not as your merit ;  
Twas offred all, but godlesse men ne're sought it.  
Come you my Sheepe, here by my right side stand,  
Let Goates withdraw themselves to the left hand.

Rom. 6. 23.

142.

You good and faithfull seruants enter in,  
Be partners with your Master in his pleasures :  
Sith you in smaller things haue trustie beene,  
I set before you all my heauenly treasures :  
Take every one as much as may content you,  
Your fulnesse onely, nothing else, shall stint you.

Matth. 25.

143.

Though some haue had five talents, some but twaine,  
And like good Stewards frugally imploy'd them :  
Sith either sort haue vs'd them to my gaine,  
Not closely for their owne behoofe enioy'd them :  
Both haue their hire, yet not in equall ranke,  
Such as best doe, the better is their thanke.

V 2

Kings,

144.

Kings, Princes, Prophets, Prelates, Magistrates,  
 Who had your places high above the rest :  
 Chiefe men in Church, in Kingdomes, and in States,  
 Who in your seu'rall callings did your best.  
 More then the lesser Starres your light shall shine,  
 Your seates be placed neerer vnto mine.

145.

You nursing Fathers to the Church my Spowse,  
 Her childrens Patrones, and he Faiths Defenders :  
 You that (when Tyrants rag'd, and bent their browes)  
 Maintayn'd her Rights against all false Pretenders :  
 You must excell in her triumphant state,  
 As in her militant you did of late.

146.

The Authour  
 to his Patrone.

(Loe you (*Great Prince*) ioyn't with your Royall Sire,  
 Partaker in these heau'nly benedictions,  
 Ought boldly to goe on, and not retire :  
 Though passing thorough manifold afflictions,  
 Maintayne Gods Cause, then God will you defend;  
 And richly recompence you in the end.)

147.

Heb. 4. 12.  
 Heucl. 19. 15.

You painfull Pastors, Preachers of Gods Word,  
 Who in my warfare stoutly did aduenter,  
 Still fighting with that *sharpe-two-edged Sword*,  
 Which through the soule and 'spright doth quickly enter,  
 Whose chiefe endeuour was, mens soules to winne,  
 To set vp vertue, and to beat downe sinne :

148.

Whose liues and doctrine fairely did agree,  
 Who practis'd that your selues, which you taught others :  
 Whose faith brought forth good fruits abundantly,  
 Who liu'd in loue and concord with your brothers :  
 Among the blessed Angels rest you heere,  
 Belou'd of mee, and vnto them most deere.

Come

149.

Come all at once that did *True Faith* embrace,  
Whose shining workes redounded to my glorie:  
Now in my heau'nly Kingdome take your place,  
Where you shall ioy, and neuer more be sorie.

*Matth. 9. 16.*

The battell's ended, all our foes cast downe,  
Of euerlasting life enioy the Crowne.

*2 Tim. 4. 7. 8.*

150.

Thus on a loftie Theame in lowly straine,  
A silly Shepherd cuntry Carolls sings:  
A subiect fitter for a purer braine,  
Or for a *Muse* borne-up with nimbler wings.  
Ours waxen beene: so feareing they would frie,  
Shee keepes below, and durst not soare too hie.

The Authour  
concludeth,  
and craueth  
pardon for his  
lowly stile, vp-  
on so loftie a  
subiect.

151.

High mysteries (whereof this Theame hath store)  
With reuerence and silence shee omitteth:  
Singing of what shee knowes, and of no more,  
Her Rimes vnto her vnderstanding fitteth.  
Affects to be perspicuous and plaine,  
Shunning of purpose an heroike vaine.

E I N I S.

*Soli Deo Trino & Vni,  
Omnis laus, honor,  
& gloria in  
ascensum.*



An Epitaph for the happy memorie of  
our late Renowned Soueraigne,  
King IAMES.

To his Royall Sonne, our dread  
LIEGE LORD,  
King CHARLES.

**Q**UET haue we heard an old-said-saw,  
Voucht by great Masters of the Law,  
As a cleere case: The King ne're dyes.  
What then meane all these wat'rie eyes?

These sable fuses? These heauie lookes?  
The example ouer-rules their bookes.  
For IAMES, of late the Kingdomes Head,  
(Lining the body) here lyes dead.

Why? headlesse bodies haue no life!  
To solue this doubt, and end the strife:  
Know, Kings doe onely change the name,  
The Stile and State remayne the same.  
For, iust as King IACOBVS dy'de,  
God saue King CHARLES, the people cry'de.  
So soone as th'one breath'd-out his last,  
The Crowne on th'others head was cast.  
Then, as the Law sayes, so say I,  
(Conceane it right.) Kings neuer die.

*In other sense it may bee-seed  
Of good King IAMES, hee's not yet dead,  
The while that Royall CHARLES here lues,  
Life to renowned IAMES hee giues.  
Of whom hee first receau'd his breath,  
Him now hee vindicates from death.  
Thrice happy Sire in such a Son,  
A Dauid after a Solomon:  
Both, in his Person, fast combin'd,  
Wish gifts of Body, and of Mind.*

*I iudge the World a body fit,  
On which so braue a Head should sit.  
Thou little World, Great Britaine, sing:  
That Art made blest with such a King.  
Now faithfull Subjects cease your mourning,  
Your Sorrowes into Prayers turning:  
That they in their Posteritie,  
May alwayes liue, and neuer die:  
But sway the Scepter of these Lands,  
Which GOD hath put into their hands.*

So prayeth

Your Maiesties zealously de-  
uoted Beadsman,

IOH. STRADLING.

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*Errata.*

Pag. 12. lin. 14. for bee, *raide* doe. p. 86. l. 11. for Cels, *r. cels.* p. 131. l. 10.  
for counterfet, *r. counterfets.* p. 131. l. 12. and l. 13. for make, *r. made.* p. 132.  
l. 14. for truth, *r. troth.* p. 139. l. 21. *reade* the reynes. p. 201. l. 22. for with, *r.*  
worth. p. 207. l. 3. for then, *r. they.* p. 201. l. 5. for wiser, *r. worser.* p. 251. l. 22.  
for The, *reade* Shee.

*Finis*

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